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THE BRIDGE OF EMOTION

THE human organism is a complicated system, deriving its energy from the food it eats and the atmosphere it breathes. There is no reason to believe that the energy which runs the human system is different from that which runs the universe. All our energies for performing the task of living are obtained from the instincts, the in-born and in-dwelling condition which directs our psychological processes.

When life runs out, and the dynamics of personality cease, the body within which the stream of life energy flows, now changes and slowly allies itself with the earth from which it came. What, then, becomes of our personality, of that sum total of joys, anxieties, defenses, transformations, compromises, and sublimations? It is inconceivable to most people that this personality should cease to exist entirely. Religion, from its earliest times, has sought to assure us that man's personality continues after death, "over there."

WE may therefore be permitted to examine areas of man's personality where physical and psychological elements function simultaneously —in particular the area of human emotion. When we speak of emotion, we are considering that state of excitement of the mind which manifests itself in physical feeling; we are concerned with the faculty of feeling and reacting to mental impressions that involve the sentiments, and which exalt the person concerned to view more from the standpoint of feeling than from reason or morals.

In our lifetimes, emotion-packed happenings seem to form what might be called "tablets of memory." These are remembrances of events, some gay and some tragic, that bind two people together during their lives, and that may indeed provide the only link after the physical body of one of them has ceased to exist. What forms such a continued link may take, we are unable to say. Future scientific findings may add to the new indications that are presently available.

We know that any departure from the normal state of the organism known as the human body brings with it bodily changes in respiration, circulation and glandular action. Similarly, emotional agitation of those who have suffered the death of a relative or friend, may well create the dynamic content of mental or even physical phenomena linking the living and the dead. It is during the initial period of grief, when love

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HITLER'S BLACK MAGICIANS

by Gerda Walther

German Naval Intelligence tried to locate British submarines on maps by pendulum, but general Nazi policy on the occult was wildly erratic

THE National Socialist regime of Adolf Hitler, which governed Germany from 1933 to 1945, did not have a clear-cut attitude toward the occult. Nazism was by no means a closed, neatly ordered philosophical system—as many incline to believe. Individual Nazis may have favored a positive social program (as, for instance, the pseudo-socialist Gregor Strasser), a philosophical system (the self-styled mystic Alfred Rosenberg), or a fixed idea (anti-Semitic agitator Julius Streicher), yet these were never—down to the very end—the axis around which Nazism and the Third Reich revolved.

From the outset the guiding principles of Hitler himself, not to mention those of the thoroughly unscrupulous Dr. Joseph Goebbels, were, despite all manner of eloquent high-sounding phrases, far too vague and dictated by opportunist considerations of the moment. None of the Nazis were really guided by a coherent system of ideas—apart from their desire to seize power, hold on to it, and exploit it for their personal purposes. So, despite their many philosophical outpourings, the leading Nazis and Nazi institutions in the Third Reich were basically devoid of guiding principles.

This was also true of their attitude toward occultism. Here, too, we see complete lack of unity: not only is there an absence of "coordination," but often there are different and even opposing points of view. To bring order into this chaos is harder, perhaps, in the field of occultism than in other fields. We have absolutely no coherent, authenticated data; whatever we have is scattered and difficult of access; many of the persons who might furnish information are no longer alive, some

are unavailable, hard to find, or unwilling to reveal what they may know. We must therefore limit ourselves here to fragments, to isolated flashes of light—yet even these may enable us to set the problem in its true focus.

The "Witchcraft Act"

AS soon as they took over, the Nazis as a general rule simply banned any things or ideas they did not understand, looking upon them as more or less alarming. This was true of such pursuits as Holism, occultism, and astrology, even though they had very little to do with one another. The Police Department in Berlin sought to enforce rigorously the so-called "witchcraft act" passed in 1934 against all occult manifestations; the provincial administrators of Saxony and Württemberg, Mutschmann and Murr, quickly followed suit.

That these efforts were halted was due mainly to Hitler's deputy, Rudolf Hess. Hess has since been portrayed as having been a student of the occult, an astrologist, a parapsychologist, even an anthroposophist. That is, at the very least, highly exaggerated.

Hess did have a certain feeling against the narrow prejudices of academic learning. He believed, and not without justification, that many important things had been and still could be accomplished by non-academic "outsiders." Hence he sponsored many inventors and inventions rejected by official science. Many of them had a chance to prove their worth and were then put to practical use (for instance, an apparatus for rectifying aerial photographs).

The same thing occurred with regard to astrology. Thus, a man named Hagemeier on Rosenberg's staff in the Department for the Promotion of German Writing demanded in an official publication that astrology be banned. As a former planetarium director, he obviously felt himself qualified in the matter. Here, too, Hess stepped in, simply because he felt there "might be something" to it.

He was strongly supported by a staff member, the art expert Ernst Schulte Strathaus, who was an active amateur astrologist and had delved deeply into parapsychology. He had often participated in sittings of the Munich parapsychologist, Dr. Albert Baron von Schrenck-Notzing, and of others. It was largely owing to Schulte Strathaus and his influence on Hess that no drastic measures were taken against astrology, scientific occultism and their students until Hess's melodramatic secret flight from Germany to Britain in 1941.

Still, it would be highly exaggerated to consider Hess an expert in any of these fields. At the

same time, it was malicious distortion to assert—as was subsequently done—that Hess's flight was prompted by the occultists and astrologers. Unquestionably he left for political motives, the details of which are still awaiting disclosure. His choice of a date for his flight was determined not by astrology but by meteorology (full moon, clear visibility, etc.). So far as I know, Hess wanted to leave a few days earlier than he did, but was persuaded to put off the flight for a few days because of weather conditions.

Astrologically, it is interesting to note that Hess was born in Alexandria, Egypt, at 10 A.M. on April 26, 1894, with Mars in Aquarius, which on the day of his flight had negative aspects; the parts of his body governed by Aquarius—his legs from below the knees to the ankles—were in danger. As a matter of fact, when he made his parachute jump in Scotland, he injured just that part of his body. Had Hess proceeded on the basis of astrology alone, he probably would not have chosen that date.

All that really had happened was that, challenged by Hess, Schulte Strathaus set up Hess's horoscope for 1941 and put it in an envelope. At the end of the year Hess was to compare it with the facts. Here the date of his flight was marked as of paramount importance, without further details however. This envelope was found by his rival Martin Bormann among Hess's papers, and he tried to use it to prove that Hess had been influenced by astrologers.

After Hess's flight, the "evil" occultists and astrologers were accused of having inspired it. That was a complete fabrication: its only purpose was to find some kind of scapegoat, so as to quiet public opinion. A month later every German student of astrology the authorities could lay hands on was arrested, beginning of course with Schulte Strathaus, but also including insignificant little astrologers who had never even seen Hess. Now Hess's rivals in the party, especially Bormann, had the upper hand.

Rudolf Hess Roundup

SUDDENLY, then, on June 9, 1941, in a "special Rudolf Hess round-up" all astrologers, occultists, parapsychologists and healers in Germany and the occupied countries were arrested; their books were confiscated, their publishers and publishing houses ruined. Their organizations—even those which had been hitherto left alone—were dissolved.

I should like to note, at this point, several particularly interesting cases out of the whole complex of relations between occultism

and the Third Reich. These will indicate at least how complex and many-sided the whole problem is, and how many elements we must take into account in arriving at conclusions. To do this, it is necessary to review events that took place during the early years of the Hitler regime, and to insert observations of a personal nature.

Living in "domestic exile," I had few opportunities to leave the Third Reich and travel abroad. Whenever I did, I tried to obtain all the publications that objectively described Nazi Germany and its leaders. Then I would read this mass of data far into the night, because I knew I could not take anything back with me or even make excerpts. I had to try to keep in my mind the essence of what I read so that on my return I could inform those of my friends and acquaintances who shared my point of view. So in what follows I must unfortunately rely on my memory.

The events of June 30, 1934, which led to the assassination of Ernst Roehm and other prominent Nazis, made an especially strong impression on us in Munich. In the years following, when I visited Denmark, Holland, and Switzerland—and Austria, too, before it was annexed—I looked particularly for just this type of literature. In due course a book, first published anonymously and entitled *I Cannot Keep Silent,* came to my attention. This work was published by Reso-Verlag, Zurich, 1935. The name of the author, Walter Korodi, was not made public until much later. From its contents it seemed to have been written by a member of the German armed forces who had escaped the June 1934 blood-bath by fleeing Germany. This book related the following details about the Reichstag Fire:

The stage-performing clairvoyant Erik Jan Hanussen, if not a genuine clairvoyant, was a very good hypnotist. The Nazis who were planning the Reichstag Fire had found that the Dutch youth Marinus van der Lubbe was easy to hypnotize. So Count Helldorf and some others took him to Hanussen, who then put van der Lubbe in a hypnotic state, so that, while under hypnosis, he remained in contact with Count Helldorf.

After successful rehearsals, van der Lubbe was then given the post-hypnotic command to enter the Reichstag building by a specific route and start the fire there. Particularly impressed on his mind was the injunction not to remember or mention anything he did while under hypnosis. He proceeded to carry out this order, but only partially succeeded. What he actually started was a curtain fire in the Reichstag building which quickly went out. The real

blaze was set elsewhere, probably by Hermann Goering's henchmen.

This experience confirmed the old rule that hypnotized individuals, if they are not themselves of a criminal nature, carry out incompletely or not at all the post-hypnotic command to commit a crime. The crucial point in the van der Lubbe trial, wrote the anonymous author, was the moment in which he faced Count Helldorf, because he had remained in hypnotic contact with the latter. But the Count shouted so furiously at him that the danger of his remembering what had happened was averted.

Besides, that day van der Lubbe had been given more than his usual dose of narcotic, probably scopolamine. Originally the Nazis had intended to buy off the Dutch youth. But the tremendous interest which the trial aroused abroad prevented them from doing so. They were afraid that, despite everything, someone else might also hypnotize van der Lubbe and thus remove his amnesia. So he received the death sentence. Hanussen's corpse was later found in a forested area outside Berlin, without a single clue to his assailants. The case was never satisfactorily cleared up. The Nazi leaders found it necessary to get rid of all accomplices who knew too much (including Roehm and, much later, Count Helldorf).

Does this account fit the facts? Unfortunately I cannot prove it. But it does show how concerned these incendiaries were to use occult forces—in this case, hypnosis—for their designs. Later a good many people remarked disparagingly that Hanussen, for all his clairvoyance, had been unable to foresee his own murder. On the other hand, there is a story that a client, fearing violent death, was completely reassured by Hanussen, who added, half lost in thought, that such a thing was more likely to happen to himself. Consequently, he may have had at least a premonition of a violent end—nor does a premonition of evil always mean that it is possible to ward it off.

In 1955 a German film, "Hanussen," was produced, which found much interest although it could hardly be called historical. In the same year a brother of von der Lubbe demanded of the West German authorities to take up the trial against the executed Marinus, in order to restore his honor.

Goebbels' Occult Expert

IN the Hanussen case it was unfortunately impossible for me to check on the statements made. In the Krafft case I have been able to gather considerable authentic data, including some from persons

who knew him. I must emphasize that I am not relying on the rather sensational evidence given by the writer and astrologer Louis de Wohl, who left Germany in 1935 and served in the British Army in World War II. De Wohl figured as a kind of astrological counterpart to Krafft on the Allied side.

The Swiss Karl Ernst Krafft was born in Basle on May 10, 1900. He was a man of versatile talents, including a veritable genius for foreign languages. He knew German, French, English, Italian, Spanish, Dutch, Greek, and Latin. After studying in Basle, Geneva, and London, he was active in business, one of the posts having been in the personnel department of the well-known Swiss firm Globus. But he was also a painter, astrologer, and an expert on Nostradamus.

As an astrologer, Krafft worked for a time predicting trends in the commodity markets, using as a basis astrological data; but he was also active as a writer on astrology and as a character-analyst. He wrote several French treatises on astrology, such as *Influences cosmiques sur l'individu humain* (Geneva, 1923), *Traité d'astrologie* (1939), *Influences solaires et lunaires sur la naissance humaine* (1928), and *Astro-Physiologie* (1928); he collaborated on several French and German periodicals, such as *Cahiers astrologiques, Demain, Sterne und Mensch, Zenit,* and *Kosmobiologische Bibliographie.*

He even published, in card-index form, a reference work in three languages—French, German, and English—entitled *Who's Who in the Borderline Sciences?* This listed all those active in astrology, parapsychology, and related fields in the various countries. After 1931 he was a free-lance writer, graphologist, astrologer, and Nostradamus researcher, living for the most part in Commugny on Lake Geneva. He appears to have been a modest, very thorough and accurate worker in his own fields of interest.

Around 1938 Krafft stayed with two women interested in anthroposophy who lived near St. Blasien in the Black Forest. He was fascinated by Hitler and thought that he had found in him the conqueror of the mechanistic way of life. On the basis of his astrological calculations, he found that Hitler would be threatened by an act of violence November 7-10, 1939. So he wrote a letter of warning to Hitler's Chancellery. (In fact, an attempt on Hitler's life in the Munich Bürgerbräu beer-hall did occur at that time.) Krafft's letter, dated November 2, aroused Hitler's interest. I have been unable to ascertain whether it prompted him to take any spe-

cial security measures; but he does seem to have shown the letter on the day after the abortive attempt to Goebbels and other party comrades with whom he was dining in Berlin.

Heinrich Himmler, Nazi Secret Police chief, to whom such precognition simply meant that the individual was implicated in the plot, ordered the Gestapo to arrest Krafft. Goebbels was smarter. He wanted to tie Krafft to him, so that he might control Hitler in the event the latter sought to make use of Krafft. Goebbels had him released and had him come to Berlin, where he posed as Krafft's protector.

For appearance's sake, Krafft was employed as a translator in the official German News Bureau. Goebbels was delighted when he found out about his Nostradamus studies, especially the way in which Krafft related some of Nostradamus' four-line prophecies to Hitler. He permitted him to publish in photostat a reputable scholarly copy of the best edition of Nostradamus. At the same time, of course, leaflets and pamphlets containing Krafft's interpretations of these prophecies were widely distributed abroad as Hitler propaganda. They were dropped behind the Maginot Line and surreptitiously stuck into people's pockets as they left the movies—as far away as in Iran!

The following four-line passage played an exceptionally important part in this propaganda:

"Translatera en la grande
Germanie
Brabant et Flandes, Gent,
Bruges, Boloigne:
Le trai fue fainte, le grand duc
d'Arménie,
Asailira Vienne et la
Coloigne."

Krafft believed that the passage should read ". . . le grand duc *d'Arminie*" and not ". . . le grand duc *d'Arménie*." His view was challenged by other Nostradamus experts, such as Prof. H. H. Kritzlinger, former editor of *Psychische Studien* (subsequently called *Zeitschrift für Parapsychologie*). But Krafft stuck to his opinion; he insisted that the allusion was to *Arminie,* the land of the Germanic Armin or Hermann, and translated the four-line prophecy as follows:

"Because the armistice was a false one, the great leader (*duc*) of Arminia (Germany) will annex Brabant, Flanders, Ghent, Bruges, and Boulogne to Greater Germany and suddenly attack Vienna and Cologne." (Cologne was to be taken as synonymous with the Rhineland.)

Today Nostradamus experts believe that the allusion was to Armenia and that it referred to Stalin, inasmuch as Armenia is actually within the territory of present-day Soviet Georgia. Kritzinger

and others tried to point this out to Krafft, but he remained adamant. In fact, Stalin did afterward occupy Vienna. In the case of Cologne, scholars still disagree as to whether Nostradamus meant the Rhineland city or the Berlin suburb of Neukölln (or New Cologne), which was a small village in his lifetime.

Krafft is then said to have become Hitler's adviser on astrology. How much influence did he exert? Was he in close personal contact with Hitler or was Goebbels usually the intermediary? I have been unable to ascertain. At this point it is particularly difficult to distinguish fact from fiction.

At any rate, Krafft was not spared in the 1941 round-up of all astrologers, although at first he seems to have been treated somewhat more leniently than the others. He was placed under a "preventive" arrest; but his wife, a Dutchwoman by birth, was allowed to live with him and take care of him. There he continued to work for Goebbels Ministry. Gradually he developed a "prison psychosis." He was then transferred to the hospital at the Sachsenhausen concentration camp where, shortly before the Russians marched in, he died or was killed under circumstances that remain obscure. We shall thus never know the full extent, if any, of Krafft's influence on high policy.

Fake Propaganda Prophecy

GOEBBELS found Krafft's interpretations of Nostradamus very useful for his propaganda. Had he not possessed material of that sort, based on genuine data, he probably would have simply proceeded to invent some. Thus during the war—I can't recall exactly when—identical stories appeared in various cities all over Germany. I was able to verify this from letters I read while working in the Military Censorship Office. These tales coincided in every detail, and the various individuals concerned affirmed they were personal experiences. A woman I knew in Munich was told one such story by an acquaintance of hers, probably a Nazi party official, who swore she was an eye-witness.

The story runs as follows: An elderly lady enters a crowded streetcar, and a man gets up to give her a seat. She thanks him for being so polite since he only has forty cents in his pocket. The man is amazed: that's true, but how does she know? Oh, she knows lots of things the others don't know but she doesn't care to talk about them. She would only like to mention one thing because it concerns everyone: Germany will win the war, an even greater victory than they dare hope, and soon, too.

At that time a film was being shown in all the movie theaters

in Germany as part of a propaganda campaign. In it an old uncle is constantly shown up by his smarter nephew for his stupid behavior. Thus, the uncle had been taken in by all sorts of pessimistic prophecies; the nephew, on the contrary, made highly optimistic forecasts and proved his point, revealing that once again his dim-witted uncle had been duped.

This motion picture was played in German movie houses just at the time when the prophecy of the clairvoyant in the streetcar was supposed to come true. Was this accident or design? For the end of the war, not to speak of victory, appeared nowhere in sight. Anyhow the one item seemed to fit in perfectly with the other. I consider it highly likely—though I can no longer prove it—that Goebbels stage-managed both campaigns and synchronized them in advance. As usual, all he was interested in was success. If prophecies and other occult phenomena proved useful to his propaganda, he used them; he was just as ready to disavow them completely, if he had to.

To what extent did Hitler himself indulge in these things or come under their influence? At this late date it is extremely hard to say. There are plenty of rumors and unconfirmed reports, but very few authentic facts to rely on. I have heard that he often told his intimates about having met a gypsy in Linz in his Austrian youth, who foretold a great future for him. Did she also predict how his life would end?

It is also difficult to say how much he let Krafft and other astrologers influence his actions. It has been asserted that when he had to make crucial decisions he conjured up a kind of *daemon* —a rustling in his inner ear—which guided him. Whenever he heard that he knew he was on the right road! Depth psychology might explain such rustling as a rush of blood to certain parts of the ear, prompted by the subconscious mind.

The German astrologist Erna Welsen is also said to have prophesied an auspicious future for Hitler. Long before the Nazi persecutions began, she emigrated to the United States but returned to Germany later. Indeed in his horoscope Hitler did show signs of great popularity and widespread success, especially in his writings, speeches, and travels, but also final failure.

The big question is whether the other Nazi leaders—Goebbels, Himmler, and Bormann—knew that, astrologically speaking, Hitler's star had begun to wane from the autumn of 1940 on. Surely Krafft would have arrived at this conclusion. Was that why, in the wake of Hess's flight in the spring of 1941, they fought so vigorously

against everything occult? Yet here as in everything else they were characteristically ready to utilize the occult for their own ends, whenever a suitable opportunity presented itself.

She Foresaw Hitler's Downfall

ELISE LEHRER was a clairvoyant, and an incorruptible prophetess of Hitler's downfall. No amount of success could convince her that he would not come to a bad end. She was a Bavarian country girl who began having premonitions quite early in life. One holiday when a group of her girl friends wanted to go on an excursion, she stubbornly refused to accompany them, asserting that a train accident would occur. She was laughed at but stuck to her point. She persuaded two of the girls to stay home; two others, however, left and were victims of a train crash.

Later Elise came to Munich and worked at various jobs in that city. Meanwhile her reputation as a clairvoyant increased. She foretold the fire at the art exhibition in the Palace of Glass. Unfortunately her words went unheeded, with the result that priceless art works—such as the romantic paintings of Caspar David Friedrich — were destroyed in the flames.

Elise Lehrer was a peasant type, somewhat crude, and abrupt in manner. Sometimes she gave the impression of being slow-witted. Yet she could also react with lightning-like rapidity. Her favorite expression was, "You'll see, it's going to happen; if I say so, it's true!"

She had made for herself curious dark cards of leather, linoleoum, or something similar. These cards had nothing on them, neither pictures nor symbols; she used to lay them out and "read" them. She didn't like others to see the cards and crossly turned them down when they asked to take a look. The cards were just right for her, she would insist. Apparently she used them merely as a means of concentration—as others use a crystal ball or globe—and as a background for her visions. She explained that if a vision kept on returning, it would certainly come true.

I became acquainted with Elise Lehrer through a friend, a Mrs. Traeger, who knew her well. She had a premonition of Mr. Traeger's death. The delicate Mrs. Traeger was just getting over a serious illness when Elise Lehrer visited her and her husband. The latter was not at all concerned about Mrs. Traeger but about her husband, who seemed in the best of health. The Traegers were somewhat miffed, but then passed it off as a joke. But she kept on repeating that Mr. Traeger must be careful and go to a doctor at once

the moment he felt the least unwell. Shortly thereafter he suffered a sudden attack of severe stomach pains and went to the doctor. But it was too late. He died unexpectedly of a ruptured stomach ulcer which had gone unnoticed.

I was arrested in the "special Rudolf Hess round-up" of June 9, 1941. After a short stay in Stadelheim Prison, I was brought to Gestapo headquarters in the former Wittelsbach Palace in Munich. After a while my cell-mate told me of a remarkable woman who had been brought in on the previous Saturday, that is, on June 7. Sitting down on the bed, she stubbornly refused to remove her coat and hat, despite all efforts by my cell-mate to make her obey prison regulations.

The strange woman simply kept on saying: "I'll soon be free again, I'll soon be called for." When she was told that on Saturdays it was unusual for anyone to bother about the inmates and that nobody was freed on Saturday afternoons, especially so soon after being arrested, she merely replied: "You'll see, it's going to happen; if I say so, it's true!"

Elise Lehrer! It must have been she. Everything fitted in. And in fact she was released a short time later, that same Saturday afternoon! However, this experience made her no more prudent than before. She often used to visit the sculptor Ferdinand Liebermann. One day she looked at his busts of Nazi leaders (including Hitler's) and said scornfully: "You needn't bother with that *Gipskopf*. You're wasting your time and might as well destroy them, because they're going to be absolutely worthless!" (In the Bavarian dialect the word *Gipskopf* means not only a plaster cast but is also an uncomplimentary slang epithet meaning "blockhead".)

At the home of a foreign consul—I believe it was the Swiss consul but I'm no longer sure—she is said to have expressed herself with blunt disrespect toward the bosses of the Third Reich and their future. Anyhow, Mrs. Traeger found out one day that Elise had been forcibly removed to the Haar insane asylum near Munich. Mrs. Traeger often left packages for her there. One day, however, her parcels were refused and she was told that the Lehrer woman had left. Mrs. Traeger asked if she couldn't have the packages forwarded. The nurses shook their heads and, sobbing, bade her ask no more questions. They could say nothing more.

Wherever Elise Lehrer was now, she would no longer receive any parcels. We wondered whether she was dead, perhaps a victim of the gas-chamber. Only much later did I find out that she had been transferred to the women's concentra-

tion camp of Ravensbrück, where she suffered a fatal heart attack.

Such cases demonstrated to the Gestapo and Nazi propoganda chiefs that clairvoyance and other occult phenomena could undermine faith in Hitler and his final victory. It is hard to say whether the Nazis took these things seriously or viewed them merely as alarmist rumors.

Here let me say in passing that immediately after the massacre of June 30, 1934, Roehm and his murdered asociates were "seen" by several sensitives. It was also reported that their ghosts had been in the Marienbad Hotel, where for a time Roehm had his headquarters as Storm Troop leader; but the strictest silence had to be maintained about this. Several mediumistic experiences were reported to me personally by participants, in which Roehm and the others took part or were said to have taken part. Obviously this did not enhance the popularity of Hitler and the other Nazi leaders; nor did it heighten faith in the further rise to glory of the Third Reich.

Secret Work in Berlin

MY military superiors at the Munich Censorship Office—most of them anything but Nazis—expressed very favorable opinions about me when I was suddenly removed from my censor's job and placed under arrest. Repeatedly they pointed out that, as an expert in several of the less known languages, I was urgently needed. A friend of mine, who, of course, knew my real attitude very well, tried to convince several high officers in the Elite Guard that it was a mistake to "arrest a good Nazi like me." The key person, however, was the Gestapo commissar who, after I was briefly questioned in the High Treason Section, handled my case and served as liaison man between the Gestapo and the Censorship Office.

After a fairly short period of detention I was told I would be released if I pledged in writing "never again to engage in parapsychology and astrology; and, in the event I disobeyed this order, I should expect the hardest measures of punishment." Of course, in prison or in concentration camp, I couldn't very well engage in such things. Even after my release the outlook was very bleak because my manuscripts, correspondence, books, and magazines had been taken from me. Fortunately a good many of them had been hidden elsewhere before the authorities searched my house. Hence I had no choice but to sign the statement.

Naturally, too, I was warned to say absolutely nothing about my arrest or anything else that had occurred. Thereupon I was able to resume work at the Censorship Of-

fice, where many of my colleagues guessed where I had been. Many of my friends with similar interests were also arrested, so the secret was not too well kept.

For a long while thereafter my telephone was tapped. Fortunately I became aware of this because every time the controller lifted the receiver there was a faint crackling sound at his end of the line. Twice women informers were sent to me, with requests that I tell their horoscopes and similar pretexts. But they always behaved in such a way as to arouse my suspicions. It required little psychological insight to know what they were. So I was again cleared of every taint in the eyes of the authorities. I assure you, however, that I didn't rigorously obey the ban placed on me.

I knew that the "special Hess round-up" had extended throughout Germany, with even direr results for my friends in Berlin than to us in Munich. Hence I was quite surprised when about a year after my arrest, in the spring of 1942, my friend Lieutenant-Colonel K. Schuppe, former president of the Berlin German Society for Scientific Occultism (he died after World War II), suddenly wrote to me. He inquired whether I was "still interested in my former field of study." Obviously, this inquiry called for a good deal of caution.

In my reply I intimated that I had been prohibited from displaying any such interest. He in turn answered that I should not be afraid. If I was still interested, I should let him know because he had an assignment for me in Berlin. The honorary secretary of the Vienna Parapsychology Society, Countess Zoé Wassilko-Serecki, wrote to me in a similar vein, urging me to go to Berlin. I explained that my office would not permit such a trip and that, moreover, I no longer had any vacation time coming to me. I was informed that "such high-level officials" were interested in the matter that I must take a few days off. They could not enter into any further details nor did they ask me to commit myself in advance.

Well, the prospect of getting a special vacation, going to Berlin, and talking to my friends there was most alluring, even though I assumed they were being watched on the job as I was. So I agreed. A few days later, to my surprise, I was summoned to the personnel department of the Censorship Office. Did I want to make a trip? Well, when did I wish to leave? . . . Overjoyed, I left Munich.

Still, I had made up my mind to take only this single trip to Berlin, without committing myself to anything definite. Lieut.-Col. Schuppe invited me to stay with his family. He asked me one ques-

tion above all: Was I familiar with pendulum control? I explained that oscillations worked out very well for me, but I had never gone into the theory of oscillation or closely studied the meaning of pendulum strokes, nor was I familiar with the basic books on the subject.

Schuppe was highly pleased. He instructed me to give the same answer the next day to a Herr Roeder, who expected a visit from me at his secret office. I must ask only for Herr Roeder and tell him the same things I had told Schuppe. The latter added in confidence that he was a Captain Roeder, a naval captain, but of course I wasn't supposed to know about this in advance.

Next day I went to Von Der Heydstrasse near the Tiergarten. A large number of formerly Jewish-owned houses had been confiscated and converted into naval offices. Outwardly, however, this was nowhere in evidence. Actually all these buildings were connected by a well-planned, well-built underground network of passages and staircases. There were even underground canteens.

I informed the guard of the reason for my coming. After an exchange of telephone calls I was taken in an elevator to an upper floor. There a secretary received me and ushered me in to "Herr" Roeder, a tall and rather lean man, smooth-shaven and with sharply defined features. I did not find the disguise very convincing because I could recognize his naval rank from his uniform. Besides, several women who came in with documents during our conversations always addressed him as "Herr Kapitan." So I did too, since his title did not seem to be a secret.

After the usual greetings and the customary oath of secrecy—with which I was familiar from my work at the Censorship Office—he, too, asked if I knew pendulum control. I repeated what I had told Schuppe; he appeared satisfied. Then he asked if I was willing to test my abilities in that respect. I agreed.

His secretary, a Fräulein Gerstmeier, then led me through a maze of doors and entrances to a woman who was to brief me and test me. She was a pendulum medium whose name escapes me. On the doors there were many numbers, and here and there the symbol *SP*. This, as I later learned, was the *SP* Section of the Naval High Command. I was never told what *SP* meant—I imagine it stood for *Siderisches Pendel* (sidereal pendulum).

At first I had to interpret photographs on the basis of pendulum oscillations; the type of stroke was noted by my collaborator and compared with the results achieved by

others. Later I did this type of work too, with apparently satisfactory results.

Then I was handed pictures of buildings unknown to me. Next I was given a large atlas and, by concentrating on the pictures, was supposed to point out where these buildings were located. I was extremely skeptical but did the best I could. Again, to my amazement, everyone seemed pleased.

Then I was given pictures of German ships, whose position I was supposed to ascertain by studying pendulum oscillations over the maps! I considered that quite beyond my powers. I felt that only specially trained clairvoyants might achieve some success at it. Nevertheless I went at the task. I don't know if I made any real hits. I don't even know whether my results, such as they were, were anything but accidental.

For over a week I "worked" daily in this special section. Then I was also allowed to take part in the "service discussions." Here I met many of my old parapsychology friends again. As experts they had been "commandeered" for the discussion, whether they wanted to attend or not. Indeed, this was true of Captain Roeder himself, in civilian life a patent attorney. Likewise of Schuppe, who, barely a year before as head of the German Society for Scientific Occultism, had shared a cell with common criminals for about five weeks. The same was true of the former president of the Society, Patent Attorney F. Quade, one of the finest figures in German occultism, who, like Schuppe, passed away after the war.

His death was undoubtedly hastened by the fact that he had to spend time in jail under very trying circumstances. Five wash-baskets full of his books were confiscated, including many works on Swedish folklore. (When his Swedish-born wife protested the seizure, she was told that a certain Gestapo commissar was interested in that subject. . . .)

Finding British Submarines

Really, after all that had happened, it seemed astonishingly naïve on the Nazis' part to think that we would work enthusiastically for the *SP* Section. Other members of the department, I recall, included the Austrian expert in pendulum study, Straniak; also a dowser, an amusing fellow with a dachshund, who spoke with a broad Swabian accent, and who was said to enjoy a big reputation in North Africa as a water-diviner, even among the frequently skeptical British.

An astronomer from the Nuremberg Observatory, a Dr. W. Hartmann, had also been assigned to work there. But he considered the whole business absurd and advised

me to get out as fast as I could. I came to know him when I worked in his "Tattwa Department," where these favorable and unfavorable "cosmic vibrations" of Yoga philosophy were to be detected by the swing of a pendulum. I was brought to his attention as a result of my anti-Nazi attitude and we became friendly. Another person commandeered for work in the "Tattwa Department" was a Baroness Tucher, who gave me the same advice as Dr. Hartmann.

The discussion sessions dealt mainly with technical questions, such as pendulum data, length and material of the thread, and position of the fingers. These sessions and personal talks with Captain Roeder revealed to me the object of the whole operation: It seems that the British were sinking a disconcertingly high number of German submarines.

It had been learned from "reliable sources" (ostensibly from the French, though I could obtain no further details) that the British had set up an institute near London where, with the help of the pendulum, they were supposed to determine the location of German warships, and especially submarines. Their results were really amazing and most disturbing. So the German authorities wanted to set up a counter-machinery as quickly as possible.

I wondered whether the British might not perhaps be relying on some new technical discovery. Nevertheless, I pointed out to Captain Roeder that in England parapsychology had been taken seriously and studied for decades; there, mediums were encouraged and trained, in contrast to the state of affairs in Germany. Before the Third Reich scant attention had been paid to that field; after the Nazis took power the little that had been accomplished was destroyed, so that we in Germany did not possess even the most elementary qualifications for such undertakings.

I ventured the opinion that the pendulum oscillations were caused by the subconscious and the British successes the work of clairvoyants specially trained to locate ships. Captain Roeder did not agree: he felt that it was a purely physical process, physical rays issuing from objects and setting the pendulum in motion. He hoped we would soon be able to give any sailor a course in pendulum study, which would enable him to locate enemy vessels.

I objected: if it were purely a physical matter, then the same ship with a different cargo—men, munitions, provisions, or the like—would give forth different rays and therefore would not be able to be located. Now Captain Roeder clearly grasped my meaning. He

was eager to set up a new department where we would test this theory by means of model ships loaded with different cargoes, and he offered me a very good salary to work in that new department.

It was a fascinating and challenging problem. But the whole set-up of the Institute seemed to me too hastily improvised and unscientific. Moreover I felt that its purpose—the location and destruction of enemy ships—smacked somehow of "black magic." I later learned that Countess Wassilko-Serecki in Vienna, who was also invited to work in the department, declined on similar grounds. If, as in the case of subsequent Belgian experiments, it had involved the detection of mines, with a resultant saving of human lives—that would have been a different matter!

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I asked the Captain for time to think it over in Munich, and then, to his disappointment, turned down his offer because our views on the subject were "too much at variance." I was glad to be able to help the anti-Nazi resistance secretly in the Censorship office. Besides, hadn't the Gestapo forbidden me to engage in any such activity? Several months later, the *SP* Section was dissolved, because it had failed to produce the sought-for results. No wonder.

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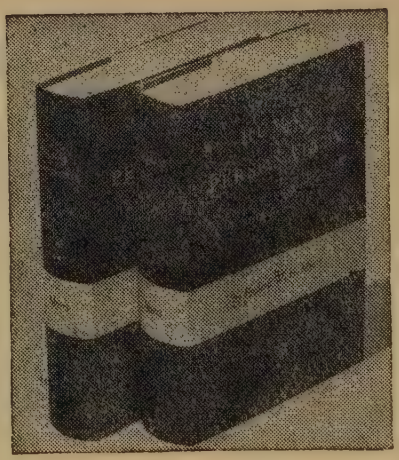

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PRE-VISIONS OF DISASTER

by Hans Bender

Paranormal phenomena in war-time Germany were frequently reported, as fears and tensions battered against separations in time and space

EXPERIENCE shows that most cases of spontaneous parapsychological, or "psi," phenomena relate to events and experiences of a threatening character. The preponderance of "death messages" in this field is eloquent evidence of that fact. Misfortune, separation, sickness, danger to life and limb, loss of property—these too motivate telepathic, clairvoyant, and precognitive impressions far more frequently than do feelings of joy or indifference. The field in which spontaneous phenomena develop apparently maintains its strongest tension through anxiety.

Since war represents the supreme threat to existence and the maximum heightening of human distress, it is logical for us to study spontaneous experiences in the framework of war. Indeed, we hope that enough material is collected on a broad international basis to make possible a study in comparative statistics. Such a study would deal with the frequency and, if possible, the special features of spontaneous cases related to the war situation, in contrast to reports made in normal peacetime conditions.

The Freiburg Institute for Borderline-Areas of Psychology and Psychohygiene has collected and analyzed reports on paranormal phenomena in wartime Germany. Many of our informants we interviewed personally. Wherever possible, we obtained additional confirmation and tried to make a thorough examination of the informant's credibility.

We found a surprisingly high percentage of ostensibly precognitive experiences: about two-thirds of all cases reported were previsions experiences, occurring most-

ly in the form of realistic truth dreams. Remembering as we do the terrible disaster which ended scarcely ten years ago, we ask how long before then it may have cast its shadow.

Grave in the Dunes

THUS, in 1919, a mother had an unusually vivid dream, two weeks after the birth of her youngest son. She was standing in a completely strange place not far from the sea and knew that her youngest son lay buried there. In utter anguish she looked for him, running her hands through the loose sand in many parts of the beach. She awoke with a scream and, still under the spell of the dream, implored her husband who had also awakened: "You must help me look for our Hans! He's lying by the sea under the sand."

During all this, the infant slept calmly and peacefully in his crib.

But the same dream kept coming back to her years after that. Twenty-six years later, in the autumn of 1946, the Red Cross sent her word that her son had died in a French prison camp. After endless searching, she finally got in touch with two of her son's comrades, who had witnesed his death. They sent her a sketch of Fort Mahon, between Abbéville and Boulogne on France's northern coast, and wrote: "Hans's grave lies in the dunes near Fort Mahon, 800 meters from the sea."

Ever since 1928, a Mrs. S., living on the outskirts of Danzig, had a recurring dream: She was in Danzig. Caught up in a crowd of people, she found herself being dragged toward a large red-brick building with barred windows. Mutely and in profound despair she stared up at the windows. Behind one of them she saw the face of her husband, with an unfamiliar military cap on his head. He was motioning to her as if saying goodbye.

She writes: "Because of the barred windows, and not because of the cap, I finally came to the conclusion that this was a prison. But it was insane to imagine that my husband would ever be found there. Strengthening my conviction was the fact that in the dream thousands of people were with me in front of the building and had the same feeling I did."

Eleven years later, on the day of general mobilization, Mrs. S.'s dream became reality. Her husband had long since been drafted into a Danzig police regiment. Shortly before the regiment was suddenly moved out, she saw him in the precise situation described in the dream. And he was wearing a military képi—the like of which she had never before seen him wear.

Nine Years Ahead of Time

THE stereotyped recurrence of this dream had convinced my informant that it had a special meaning. Yet its meaning remained obscure until the moment the dream-scene actually occurred in real life.

Trifling details of the great film of the future, always relating to one's personal fate, seem to foreshadow a great collective sweep of events. I know an actress who has kept a dream diary ever since childhood, when she first began to get truth dreams. She showed me an entry for 1935:

"I heard a cry, as if coming from a gramophone record being played somewhere: 'Down with Hitler! Down with Hitler!' As a huge crowd shouted these words from a distance, I was siting at a table and drinking wine with my father. He drank to me and said: 'I get along very well with your husband.' "

This was seven years before her marriage. At that time, she had the feeling she would never marry, so she found the dream quite odd. Nine years later, on July 20, 1944, the day of the abortive underground coup against Hitler, she sat with her father and husband over a bottle of wine, in exactly the same situation she had experienced in her dream.

Up to then, the father had never become reconciled to her husband. Now for the first time the two men drew close to each other in the common hope that at last something decisive might happen. My informant felt she knew what would take place the minute after. Her father raised his glass, drank to her, and said: "I get along very well with your husband."

In our data, dreams of the future that occurred a few weeks or months before the outbreak of war are even richer in detail. A level-headed man, today a school principal, was in 1939 a student in Prague. He dreamt that he was marching in uniform with other soldiers behind a crudely-fashioned wooden coffin. The procession moved through a city whose houses were built in a style unfamiliar to him; the place smelled of fish and stagnant water.

In the dream he peered at the windows of the shops and wondered why the faces of the inhabitants of the little town were so hostile. Six years later the dream came true: In May 1945, as a prisoner of war of the Canadians in Holland, he was assigned to a unit that had to dig up land mines. When the unit suffered its first casualty, they bore their dead comrade to his grave in a crudely-built coffin.

Everything went off exactly as in his dream. As they walked through the little town of Dubbeldam, where neither he nor his

comrades had ever been before, he could tell in advance what shop windows and little street scenes they would encounter. All the others were flabbergasted by his foreknowledge.

"Second Sight"

VISIONS in the waking state—"second sight"—constitute another form in which prophetic experiences are manifested. To those involved, such visions are usually much more convincing than dreams. This may be bound up with the fact that modern man views the "night sides of the life of the soul" as an arena for nothing but fantasies. What occurs during the waking hours seems to bear a stronger accent of reality. Hence visions in the waking state are more frequently interpreted as warnings.

In the first years of World War II, hardly anyone in Germany realized the terrible danger of air raids, later destined to reduce entire cities to rubble and ash. Goering had arrogantly boasted that not a single enemy plane would manage to get through and bomb German soil. Before the war even the most confirmed pessimists considered such destruction impossible.

"Second sight" rejected this complacent assumption. An informant tells us of an incident in the spring of 1939: He was hastening by full moon through the main business streets of Freiburg, trying to catch the last streetcar. Suddenly the scene seemed to change. All around him was a vast expanse of ruins. Only the cathedral remained unharmed. He broke out in a cold sweat. He knew one thing: I must write this down at once and tell it to witnesses. In the streetcar he must have seemed totally distraught; the conductor asked one of the other passengers to get up and give him his seat. This vision made him move away from Freiburg—in July 1939. On November 27, 1944, the heart of the city of Freiburg was completely destroyed, with only the cathedral left standing as if by a miracle.

This informant was dogged by ill luck all his life. What he interpreted as a warning later turned out to be an instrument of his ill luck. He moved to Hamburg, where he lost all he possessed in an air raid. His former house in Freiburg remained untouched.

Catastrophe Anticipated

ANOTHER category of dreams seems to mirror the future plight of refugees. As early as 1930, a lady from East Prussia dreamt at recurring intervals that she was being hounded and pursued. A feeling of anxiety gripped

her, but it was then softened by the image of an unfamiliar house with old furniture, where she received shelter. In her dream she felt that the house belonged to an elderly relative of hers whom she did not know personally and who had just died. She could not understand why she should be happy to inherit old furniture and feel good in the home of a dead person.

Fifteen years later, she joined in the great trek of hundreds of thousands of East Prussians, fleeing before the advancing Russians. In direst distress, she finally came to the house of an old and very distant relative. The excitement of events had been too much for him. He had died of shock. She was allowed to remain in the house.

It is idle to speculate whether, by systematically collecting and analyzing the striking dreams and visions in the prewar period, we might have gained clues to the threatening calamity and the forms it would take. Many of our present informants, had they been questioned then, would probably have informed us of their experiences. Testimony from witnesses and written documents show how much they were struck by such phenomena.

Analyzing the data in retrospect, we may have some reservations concerning the conclusive proof of spontaneous experiences; yet we cannot forego the impression that, fragmentarily at least, the catastrophe cast its coming shadow before. My Dutch colleague, Prof. W. H. C. Tenhaeff, has also come to this conclusion in his book *Orloogvoorspellingen* (*War Prophecies*), published in 1948.

After World War I, the Belgian writer Maurice Maeterlinck published in 1918 his *Les Débris de la Guerre* (*The Débris of War*), in which he reported on a study of eighty-three prophecies of World War I. His conclusion was negative and he wrote, almost completely baffled, that now "It is surer than ever that there is no connection between us and the vast reservoir of events which have not yet occurred and yet which seems to exist somewhere, only waiting for the hour to pour over us; or more accurately expressed, waiting for the moment in which we go past them. Indeed it is well-nigh inconceivable that this catastrophe, as it drew near bringing untold misery in its wake, did not more clearly cast its menacing shadow over us. A secret of this gravity should have weighed on every human being, producing premonitions and revelations. Nothing of the sort. Nonchalantly we came and went in the face of the impending tragedy which, from year to year, from day to day, and

finally from hour to hour, drew closer and closer; nor did we see it until it was already touching our heads."

The contradiction arises from the diversity of his study data. Maeterlinck analyzed general, oracle-like prophecies of war. These, with the exception of two based on spontaneous experiences, proved illusory. Only when it is related to one's personal destiny does the collective fate of mankind seem involuntarily now and then to light up in mysterious fragments.

On August 31, 1939, Hitler ordered general mobilization in Germany; on September 3, Great Britain and France declared war on the German Reich. After the swift conquest of Poland, most Germans were confident of victory. Yet at the end of September in that year the 13-year-old Marie-Luise Debus dreamt of military operations near her parents' house —some thirty miles from Munich. The next morning she told of having had the feeling that the war would end there but that their house would remain undamaged.

Her parents were of course concerned about the future; but they could not even conceive of military operations so deep inside their own country. On April 29, 1945, American units occupied the village where the house was located. For a day there was a lively artillery duel with the remnants of retreating German troops trying to protect Munich. A German battery hurled its last shells over the roof of the house. The shells kept exploding ever closer and closer. Then suddenly the battery ceased firing. A few days later the war ended.

Premonitions of Death

FROM the five and a half years of relentless combat have come numerous accounts of premonitions of death. All forms of consciousness appear—I hope to present them elsewhere in a statistical breakdown.

For instance, there are voices: At the moment her youngest son, a flyer, dies in action, a mother hears a voice cry out her pet name three times in a tone of mortal anguish. Later when she is told that her boy was wounded, she shakes her head: "I know better. He is dead."

A woman hears her husband cry out seven times in pain. In the middle of the night she rushes to her neighbors' to find out whether they too had heard his voice. At that very hour, she later learned, her husband died.

Another category: Death messages in strange baffling dreams. On December 27, 1941, a woman informant jots down on awakening the following words: "Warm regards to all of you, but hence-

forth we can no longer return by the same roads over which we came. *Signed*—Hilmar." She had dreamt that her sister, all excited, had come to her to buy cigarettes for their brother Hilmar stationed on the Russian front. The sister gave our informant a slip of paper on which were typed the curious words she had written down when she awoke. In the dream she replied to her sister: "You won't need any more cigarettes. He'll never come back again."

From that day on she knew her brother was dead, and could scarcely bear to see how unconcerned her family appeared to be. Not until February of the next year did the news come that Hilmar had died in action in the morning hours of December 27, 1941.

In "death messages," it is open to question whether telepathy is always sufficient as a category of classification. A teacher who lost his three sons in the war reports:

"On the night of January 16-17, 1942, I started up dazed in a military hospital, dreaming I had received a blow on the head. That same instant I knew: Kurt, my oldest son, had fallen. Subsequent news of his death confirmed the details of my dream. On July 29, 1943, I was taking a midday nap after lunch. In a state of dozing I saw a plane crash headlong to earth. Then it exploded, showering dirt, stones, and débris about. The spot was soon a mass of flames and smoke. Later I received a message dated July 30, 1943, from my son Egbert's commanding officer, notifying me of the boy's death on the afternoon of July 29 when his plane exploded."

Telepathic Messages?

IT is impossible to decide whether such "death messages" are signs —in the sense of intentional manifestations. Frequently the telepathic contact occurs without any conscious intentions; in other cases, however, the desire for a connection seems to favor the transference. Aside from that, we must ask whether the dozing teacher's experience can really be called telepathic. The event appears to the "percipient," not in the sight of the "agent." The pilot as he crashed can scarcely have been aware of the ensuing explosion and fire. The father saw the event from his standpoint, that is, from the outside, as a vision across space. Perhaps what happens in such cases is that a kind of telepathic SOS cry emanates from human beings in their moment of death-agony.

In some inexplicable way—the problem of "singularization"—this then reaches the receiver for whom it is meant. Whether the latter, in

turn, unconsciously sees the event clairvoyantly is a question we cannot answer. We are investigating spontaneous experiences so as to get hints as to what questions to ask. Perhaps one day these will lead to experiments which alone can furnish reliable scientific proof.

From 1942 on, Germany became a theater of war. The dreadful fate of Coventry was repeated in intensified form in the cities of Germany. Many informants were impelled by dreams to haul their household belongings to safety at the very last moment; a few others, filled with a sense of security as a result of dreams or intuitions, remained quietly in their homes. In the last year of the war, in many parts of Germany there was an ever-present danger of being machine-gunned by low-flying fighter planes. Related to such a situation is a complicated psi experience of a mother sent to a concentration camp on account of her political outlook. At the end of January 1945, she dreamt that her daughter was caught in a railroad train in the midst of a heavy air raid. She saw how her daughter wanted to leave the coach and sprawl on the ground at the edge of the railway embankment. In the dream she begged her daughter to go back, aware that death was lurking for her there.

The daughter later confirmed the incident: on the night of January 30, 1945, she sought frantically to get out of a railway train then under a dive-bombing attack. All at once she felt herself drawn back into the coach. Another woman passenger, seeking refuge in the same spot on the embankment, was killed outright. Here, as a result of deep emotional anxiety, a reciprocal telepathic connection seems to have come about, by which the mother's warning premonition was conveyed to the daughter and made the latter feel she was being drawn back into the train.

This same lady, shortly after her removal to the concentration camp, had a frightful dream: She saw a huge mountain of human bones, with the figure "530" written across it in digits about the size of a man. With this vision came the distinct feeling that she would be freed from the concentration camp after 530 days. Bolstered by this foreknowledge, she was a tower of strength to her fellow-inmates. Few of them survived. She went free—after exactly 530 days!

Death on a Fallow Field

OUR data shows that, during wartime, experiences in precognition were more frequent than telepathic experiences. Thus, an officer, returning home for a short leave, is taking a bath. His wife,

doctor, "sees" a bullet wound n his back. Discreetly she tells im about it and gives him good dvice which he shrugs off as non-ense. A year later on the Russian ront he is shot in the back and illed while riding in a motor-ycle sidecar.

Another informant, who claims o have had "second sight" from hildhood, dreams repeatedly: Her on kneels on a fallow field lit up y searchlight beams, his shoulder raps torn off, his swordbelt gone, nd his eyes turned toward her as seeking help in his mortal agony. On his neck he has a sizable dark-ray mark that resembles a bullet ound.

She narrates the incident to her ather-confessor. He calms her, aying it may not be a case of second sight" at all, and urges er to pray for mercy. All the ears her son fights in Russia she uffers terribly, especially in late inter, the season in which she aw the fallow field of her dream.

On February 8, 1945, an inner oice tells her that now the fate-ul day has come. That whole vening and night the family prays or divine aid. Toward morning he grows calm, as with a very ill erson who has just surmounted crisis. She knows that the crisis over for her son, too: he is ither dead or a prisoner of war.

In 1948, he returned from Rus-a. He remembered how on the evening of February 8, 1945, Soviet tanks had broken through the German lines and were rounding up all retreating wounded Germans, sending them to a central dressing station. There on a fallow field, with searchlight beams playing over them, they were shot. He too was ordered to get down on his knees to receive the fatal shot. At the last moment an order was issued to bring in this one prisoner for questioning. When dawn came, the Russian colonel placed him in a tank turret. He was the only man in his unit saved.

I have described this incident in such detail because it shows how intensively, in rare cases, psi phenomena can be integrated with personality behavior. Our goal should be to determine the universal validity of the structure of such sensitives, in whom psi experiences are a decisive reality in character-formation.

Apparition in the Sun

AMONG the reports there are also tales of apparitions. Here is one such incident, reported by the person to whom it happened. In the final days of the war, shortly after Hitler committed suicide in the underground shelter of his Chancellery, a man was trimming his hedges in a little community in Upper Bavaria. The peaceful, sunny May morning contrasted

sharply with events in the larger world, where Germany's fate was about to be sealed.

Aroused by the behavior of his sheepdog, who had got up and was growling, the narrator glanced through the trees and saw his old friend Peter Weber dressed in full officer's uniform, slowly coming toward him. The unexpected visitor seemed calm and joyful, yet a slight twitching beneath his eyes betrayed inner excitement.

Our informant waved to him and called out in joyous amazement. But when he tried to shake the other man's hand, he clutched at air. Deeply disturbed, he noted the day and hour. Later he learned that at that very time his friend Peter Weber had lost his life.

Germany's surrender occurred on May 7, 1945, at General Eisenhower's headquarters. On May 8, at the insistence of the Russians, it was re-enacted in Berlin. A woman from Bremen, evacuated to a tiny place in Hanover, had been praying daily for peace for afflicted mankind. Early in 1945 she "saw" on the wooden frame of her bed the Roman numerals "VII/V," together with a death-symbol. (In Europe, it is the custom to write dates by placing the number of the day first, then the number of the month—the reverse of the way it is done in the United States.) She wrote immediately t her father in Bremen and relate the incident. He answered: "Let' hope it means the end of the war.'

A short time later, as she awok one morning, she heard her fa ther's voice utter in a Breme dialect: "Nay, my dear, peac will come, not on 7/5 but on 8/5.' Anxiously she and all the othe occupants of the house awaite that date. From May 6 on, on rumor followed another: peace no peace, peace. . . . Finally peac did come. She had been right.

Weeks later, when she returne to Bremen, she was astounded t find in the garden of her father house a small upright slab. On were the numerals she had seen beneath it the words, "Here lie our faithful Bobby." It was he dog Bobby, of whom she had bee very fond. The animal had bee shot by an English soldier whe barking fiercely, it had sought t prevent the soldier from enterin the house.

In the chaotic postwar perio the fate of prisoners, homecome and refugees became the mai themes for psi experiences. The spontaneous cases, as they we reported to us by many person have arisen from the catastroph of war. All of them reflect, in the mysterious patterns, the history our time and the story of huma hearts.

Telepathy—A Psychoanalytic View

by Emilio Servadio

She had seen the ring in her dream, a ring which her fiancé had bought at the International Fair—not for her, but for his dominating mother

THE incident upon which this article is very largely based is an example of what are generally called "spontaneous" psychic phenomena—a recent, very clear-cut case of telepathy. It will be interesting of itself, I believe, to those concerned with parapsychology. In addition, however, I consider it particularly instructive because conclusions drawn from it may lead to fruitful exploration.

Although the case did not occur in the course of my psychoanalytic practice, I had an opportunity to assess several interesting—and in my opinion quite important—psychological features of the phenomenon.

In the night between the twenty-third and twenty-fourth of April, 1955, a sixteen-year-old girl, whom I shall call Luisa, dreamed that the mother of her fiancé Guido had on her finger a strange silver ring. On the ring's surface there were strange signs, resembling hieroglyphics. The ring itself could be opened, and could therefore, as she thought, contain a scent.

On awakening, Luisa related her dream to her mother. A few hours later, she phoned Guido, and began telling him of her dream. Guido, in great excitement, said that he had just come back from Milan, where he had bought, for his mother, a silver ring at the Somaliland pavilion of the International Fair. The ring, he added, had a surface that could be opened, and on which strange writings of unknown meaning were engraved. Hearing this, Luisa dropped the phone, and frantically called her mother to testify that all these details had also appeared in her dream.

I may add that Luisa and Guido are well known to me personally. (I am not using their actual names because I wish to save them embarrassment.) All the circumstances were related to me immediately

after the telephone call, and I at once took very accurate notes. I also asked Luisa and Guido to check these notes, which they found perfectly correct.

A Ring for Mother

IN my opinion, there is little doubt that we have here an unusually well-witnessed example of spontaneous telepathic communication. The odds against chance can hardly be calculated, but I suppose they would be extremely high.

Let me now try to reflect on the psychological setting. As I have pointed out, Luisa and Guido were engaged to be married, and very much in love. Their engagement, however was still unofficial, owing to their youth, and to the fact that Guido had not reached a convenient social and financial position. Luisa was very eager to become formally engaged to Guido, and looked forward to the day when he would present her with an engagement ring.

Luisa's father had died when she was still an infant. She was brought up by her mother, and was also cared for by her mother's three sisters. No prominent male figure had any role in her childhood. Her mother remarried in 1951, when Luisa was eleven years old.

In psychoanalytic terms, it is quite obvious that her Oedipus complex was very little elaborated. Luisa still had strong enthusiasms and passive-masochistic fantasies about outstanding adult men (among others, a famous Italian actor, very well known as a handsome and unscrupulous "wolf"). Of these enthusiasms and fantasies she spoke, of course, in an outspoken, jocular way.

Luisa also showed ambivalent attitudes toward her own mother and other maternal figures. These included her prospective mother-in-law, whom she hardly knew and whom she refused to meet socially. She was consciously jealous of Guido's attachment to, and respect for, his mother.

The fact of Guido's trip was known to Luisa. She also knew that he would visit the International Fair. Possibly, she expected that Guido would bring her a present—which he actually did. However the present he bought for Luisa was not a ring; it was a pair of earrings. Probably owing to some residual Oedipal attachments of his own, Guido actually selected a ring for his mother, but not for Luisa! One might say that, being emotionally attached to two women at the same time, Guido showed a meaningful preference for his mother, buying her a ring; whereas he selected for Luisa a nice, but much less significant, ornament.

He probably had no intention of concealing from Luisa the fact that he had bought a ring for his moth

r. However, at this point we might ay that the psychological situaion of Luisa and Guido presented very typical "dove-tailing," due o the interweaving of their own patterns of relation. The idea of he ring had become the focus of he relation itself, whereas disance, and psychological obstacles, prevented it from becoming the ctual object of a conscious interersonal communication.

Through telepathy, then, these obstacles were somehow overhrown. Through telepathy, Luisa was able to establish a temporary syntony between herself and Guido, and to merge into a configuration *à deux*—better still, into an unconscious, unitarian psychic world which comprised them both.

She was thus able to express in a dream her unsurmounted rivalry toward a motherly figure, and, possibly, a retrospective hostility related to the fact that her own mother, and not she, had been the subject of an experience involving engagement and marriage. She was also able to tell her mother, and then Guido, that she was "informed" of what had been going on, of Guido's "preference" for his mother, and of the "wrong" he had thus done to his sweetheart. In fact, Luisa did tell Guido of the occurrence before he could even mention it, as if she wanted to let him know that he could not evade the issue, even had he wanted to.

In addition to these considerations, a remark could be made about the unconscious meaning of the ring, and its importance in this occurrene. It is well known to psychoanalysts that the ring is a feminine symbol, and that the mutual exchange of rings in wedding, and the passing of a finger through a ring, have an obvious sexual meaning. The idea of the ring was, therefore, charged with the usual sexual emotions, with Luisa's unsolved Oedipal claims, and with the particular, actual significance it had assumed in the relations between Luisa and Guido.

One is reminded here of what Sigmund Freud wrote since 1922 about the opportunity of looking for telepathic factors in the latent as well as in the manifest content of a dream. In the telepathic dream considered here, the manifest content is directly related to deeper emotional content. This has found a suitable expression in a symbol, which in this case has also a practical, conscious value.

Inter-Personal Relations

THIS episode seems to give further support to a trend of research begun before the last war with some contributions by Freud, Istvan Hollos and myself, and which has been pursued in recent years by other psychologists and psychoanalysts who have shown interest in psi phenomena; among

them Jan Ehrenwald, Jule Eisenbud, and Nandor Fodor.

The main theme of this research could be summarized this way: spontaneous phenomena involving extra-sensory perception are much less "spontaneous" than one might have thought, say, thirty years ago; so much so, that in several cases it has been possible to ascertain that ESP was "conditioned" if not actually provoked by the fact that the subjects of the experience had been involved in a very definite pattern of inter-personal relations.

This "conditioning" has been observed more than once by several researchers within the limits of situations which concern analyst and patient; that is, under conditions which are particularly suitable to a detailed evaluation of psychological nuances and unconscious emotional premises belonging to a dual relationship.

In a paper which I presented to the International Psycho-Analytical Congress at Geneva in July 1955, I developed the idea that the main features of such "conditioning"—what we call, in psychoanalytic terms, a "transference-countertransference relationship"— should not be considered as being restricted to the analytical situation.

In my opinion, analytical transference-countertransference relations reveal conditions that are, to use Freud's terms, "a universal phenomenon of the human mind," a phenomenon which "in fact dominates the whole of each person's relations to his human environment." My idea is that the preconditions of a "spontaneous" psychic phenomenon in interpersonal relations should be the following:

(1) a general emotional link between the two or more people involved;

(2) the occurrence of an experience, or event, which would be of importance for them;

(3) a "dove-tailing" of their emotions;

(4) a state of impaired awareness in one or more of the participants (such as sleep, trance, hypnoid states), or in different terms what Ehrenwald has called a "minus function" in the personality;

(5) the experience of physical or psychological obstacles which prevent more progressive means of communication: that is, a frustration of some kind;

(6) conversely, the feeling that these obstacles should be overcome and that communication is needed.

If such conditions are present we may expect a re-establishment of what, according to Freud, may have been "the original archaic method by which individuals understood one another, and which has been pushed into the background in the course of phylogenetic development by the better method of communication by means

gns apprehended by the sense rgans."

In the episode which I have reorted, all these conditions were ulfilled. The episode is, however, ne of the very few extra-analytic-l psi occurrences which could be nvestigated using a depth-psyhological approach—to an extent eldom possible or convenient. In ny opinion, researchers should try o use this approach with many nore spontaneous phenomena, in rder to ascertain, as far as possible, whether the hypotheses I have outined are more generally valid.

Proceeding along these lines, we nay get closer to the day when, o use Ehrenwald's words, it will e possible to predict the occurence of such phenomena "with the same degree of probability with which an experienced psychiatrist can predict the emergence of a particular type of dream, the reactivation of a delusional trend or of an anxiety sympton in his paients."

Psychology of the Sensitive

ANYONE may have remarked that my considerations on the psychological aspect of spontaneous phenomena have, so far, been unilateral—a fact which, of course, I fully acknowledge. I have limited my observations to telepathy, and I have so far neglected, in this very field, to examine the problem from a more individualized angle; I have not considered the psychological features of men and women who have been more or less frequently the subjects of similar phenomena (particularly, sensitive subjects, trance mediums, or other exceptional individuals).

There is no doubt that a psychological, personalized study of such people, such as has already been attempted or planned on several occasions is promising and should give significant results. If my main assumptions are well-founded, we may expect that such people should present an unusual psychological disposition to relinquish their own "singleness," as pertaining to the conscious level of their personalities, in favor of a submersion into a less-individualized, or a non-individualized, unconscious psychic world. In more usually accepted psychological terms, they should belong to the unstable-dissociative personality-type.

It is interesting to cite here the report by W. D. Rasch at the International Conference of Parapsychological Studies in Utrecht, 1953. In his paper on "The Psychodiagnostic Examination of the Mediumistically Gifted," those people who were thought to have presented the soundest evidence as subjects of spontaneous cases were classified in the unstable-dissociative group. The sensitive subjects examined "showed them-

selves to be predominantly lively, extraverted, reproductive and affect-unstable personalities."

The process, which I have defined as a submersion into a less-individualized, or a non-individualized, unconscious psychic world, has been described from many different viewpoints by researchers belonging to various psychological schools of thought, and it has been considered at various levels of profundity.

The phenomena of "empathy" in Harry Stack Sullivan's sense; of "regression and identification" in Freudian psychology; of "participation mystique" which the French philosopher Lucien Lévy-Bruhl (1857-1939) expressed in *La Mentalité Primitive* (1922); of a "community of all that is living," and direct participation with it, in Ernst Cassirer's description—all these refer to de-individualization, to more or less spontaneous attempts to eliminate distances, to fill gaps, to reunite the self with the whole.

I am quite aware that I am now moving into a field of speculation which goes beyond the boundaries of the scientific psychological realm. Nevertheless, I think that we cannot completely avoid such extrapolations once we start examining psi phenomena. And I am certainly not ashamed to align myself in these speculations—though preserving my purely naturalistic approach—with people like F. W. H. Myers or C. G. Jung.

Dr. Ehrenwald has given a tentative outline of a psychologically broaded conception of human personality [See TOMORROW, Spring 1955, condensation of *New Dimensions of Deep Analysis*] indicating that the latter may be thought of as functioning at three different levels—the Ego, the Id and the Psi levels.

I fully subscribe to his main contentions: that there should be no strict demarcation between the unconscious level in the Freudian sense (the Id), and the Psi level; that post-Freudian conceptions, such as some of Jung's elaborations, give us a more balanced picture of the unconscious, considered as "the soil from which all the creative forces of the mind have evolved"; and that "psi can be conceived of as occupying an 'interpersonal' field, like gravitational forces are thought to be occupying the gravitational field."

The areas of "tension" on the psi level as Ehrenwald sees it, "are not confined to individual 'selves.' They cut across the boundary lines of strictly isolated and detached personality units, much in the same way as they transgress the conventional categories of time and space. Nor do we have to assume that there exists anything like empty psychological 'space' between person and person."

T would be very tempting to consider more spontaneous henomena, and to try to evaluate heir psychological features along he lines which, in my opinion, ave proved to be of value when e deal with telepathy. Spontanous clairvoyance, and precognion, would come under our scruny. They might be followed by n examination of psycho-kinesis, elepathic phenomena, apparitions, nd poltergeist.

However, I personally have very ittle direct experience of these ocurrences. Such working concepts s the idea of regressive attempts owards communication, implying descent into a spaceless, timeless nd unconscious psycho-physiologcal world, might well be applied o them also. In several phenomna, aside from telepathy, the ubject of the experience seems to luctuate between the categories f objectual (paranormal) "knowldge" and subjectual (paranormal) coexistence" and "identification." In psychometric clairvoyance, he sensitive subject partly decribes, partly actually acts out is experience. In clairvoyant autoatic writing, or in clairvoyant rance, the subject often feels as he were part and parcel of the vents, to the point of impersonatg someone and saying "I *am* he" -to the point even of establishing n identification with an *inanizate object!*

As a subject of an experience of a similar order, Aldous Huxley writes [TOMORROW, Spring 1954, excerpts from *Doors of Perception*] that his mind "was primarily concerned, not with measures and locations, but with being and meaning." He also writes that his "actual experience had been, was still of an indefinite duration or alternatively of a perpetual present made up of one continually changing apocalypse."

Here our discussion of the psychology of spontaneous phenomena may come to a provisional stop. In fact, I am little inclined to speculate about phenomena that I could not so far bring into a field of observation which would allow remarks and reconstructions more or less similar to those with which I have started this article. It may possibly be of heuristic value to proceed using general concepts such as communication, regressive communion of thoughts, and Mind at Large. They might give us the courage, from a certain point onwards, to overstep the limits which divide what we are accustomed to call the psychological and the somatic levels, or even the limits that separate the organic from the inorganic state of existence. Thus, we may find a better frame of reference for the comprehension of spontaneous psycho-somatic, psycho-plastic and psycho-kinetic occurrences.

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NATURE AND PSYCHE

A Book Review by J. B. Rhine

C. G. Jung's concept of "Synchronicity" is here reviewed by the dean of American parapsychologists, who probes its meaning to all scholarship

THE INTERPRETATION OF NATURE AND THE PSYCHE, by C. G. Jung and W. Pauli. New York: Pantheon Books. 1955. 241 pp. $3.

THIS is in some respects an extraordinary book. First, there was never, surely, such a pair of authors teamed together on a similar undertaking—a team composed of a psychiatrist-psychologist and a physicist. Its authorship alone would claim attention: Professor Pauli is a Nobel Prize physicist and Professor Jung is, beyond comparison, the most distinguished living psychologist. (Scientists of the mind, of course, do not receive such honors as are given scientists of matter.) The book represents, then, an altogether unique instance of "psycho-physical interaction."

Of the two sections that make up the volume, the leading essay is contributed by Jung, with that of Pauli playing rather a complementary part. This latter section will not, in fact, be given its due share of attention in this review, because its role, though important, is a general one. The "review-point" is, on the other hand that of the parapsychologist.

Jung himself has given his (the larger) share of the book a largely parapsychological emphasis. His essay is, as a matter of fact, devoted largely to the concept of "synchronicity," and this is presented here mainly as a theory of psi phenomena. To this, his first publication on parapsychology, Jung brings an interest and study of the field extending back into the preceding century. It is fortunate, indeed, for this unrecognized branch of inquiry to receive such distinguished attention.

The Range of Phenomena

IT is important to understand first just what Jung is undertaking to explain. It is primarily, as far as this present volume is concerned, the range of phenomena belonging to the defined area of parapsychology. He is not claiming to deal here with the entire relation between thought and brain, and he is not, as the title

of the book might suggest, offering to deal here with the entire relation between thought and the psyche. There are in the book suggestions and implications of the wider, more speculative bearing of synchronicity, but in the treament in this volume the hypothesis is not claimed as applicable beyond the scope of parapsychology itself.

If, then, synchronicity is submitted in this essay as a theory of the place of psi in nature, which of the many conceptions of the field of parapsychology is it intended to cover? Jung gives indication of a broad acquaintance with the field of scientific parapsychology, manifesting not only an appreciation of the newer experimental developments in precognition and psychokinesis but an acquaintance with the psychological studies relating to personality correlates and even a first-hand familiarity with spontaneous psi phenomena. His extreme tolerance and breadth of approach is indicated by his exploratory experiment with the borderland claims of astrology.

The sheer courage of such an excursion by a man of science of the Western world and his willingness to publish his findings (generally speaking, negative) with unreserved forthrightness, makes his action one of the boldest performances on the pages of scientific history. There is neither narrowness nor timidity about Jung's approach in this book.

Method is, of course, a link on which everything eventually de pends. How does Jung appraise hi basic material? On what is he re lying for his evidence concernin this realm of puzzling occurrences Repeatedly he indicates that h rests his case entirely on controlle experiments, valuing the non-ex perimental experiences for thei service in raising questions, but no as proof.

What, exactly, is synchronicity It begins with the fact that phy sics itself has abandoned the ol classical concept of causality, es pecially on the level of the elec tron and photon. Causality has be come a matter of probability, statistical sort of truth, at least fo most theoretical physicists.

The second point of importanc is the fact that causality, as it i known in the physical world, i always linked with space-time. N other kind of causality is know to science.

Now, as a third step, it has bee demonstrated in parapsychology and thus far only in that fiel that certain phenomena occur un der conditions in which there is n known causal principle to apply not only that, but there is no re lationship shown between the p test results and the space-time co ditions under which they occu Psi functions independently of di

ce and even penetrates the fu-
e. It then appears that causality,
far as that concept is recog-
ed in science, is not applicable
all to psi.

Yet the evidence shows that psi
fects do occur. There are mean-
gful coincidences between the
bject's mental reactions and ex-
nal, usually objective, events.
w shall we account for these
ncausal connections in nature?
concept for describing these sig-
icant correspondences of psychi-
and physical events was needed
something beyond mere chance,
nething short of causality—syn-
onicity. The concept is not pre-
ted in a final, dogmatic way.
Whenever a cause is even re-
tely thinkable, synchronicity be-
nes an exceedingly doubtful
position.")

Synchronicity is not, however,
t an occurring together. It is,
her, a coincidence with a sig-
icant connection. There may be,
in precognition, a discrepancy
timing between experience and
nt; in telepathy, a correspon-
ce between two mental events;
in PK, between the volitional
of the subject and the physical
ct resulting.

Whether the experiences are
ams or visions or hunches, or
n, whether the psychical aspect
he relation is unconscious, does
matter with respect to the syn-
onicity hypothesis; for Jung the
criterion is that natural science knows no causal principle that could function in these demonstratedly meaningful relations. The concept of synchronicity, then, supplies a connecting hypothetical principle to account for the significant acausal concurrences demonstrated in psi researches.

Needed: Passport of Rationale

SOMETHING like Jung's theory is obviously needed in parapsychology. Many of those who reflect over the difficulties that this science has had with scientific recognition realize that it will have to get a passport of rationale before it can acquire a visa of acceptance; and Jung, who probably knows as much about human nature in and out of science as anyone living today, may have responded to this need, even understandingly providing the sort of new, big five-syllable technical word scientists love.

Could he (unconsciously, of course) have observed the enviable success of the physicists in escaping from such comparable impasses as that over the wave-particle conflict by the invention of a concept like that of complementarity? How interestingly parallel, at any rate, these two problems and the two solutions!

Here for a moment I will shift to Pauli's contribution. He does not deal directly with psi phenom-

ena, although he is interested in them. But, as the climax of his essay, he does discuss the closely connected relation between physics and the psyche *within* the individual, that is, the thought-brain relation, the parallel problem that gives psi most of its meaning. And, following Bohr (and he might have mentioned Jordan), he looks upon this relation as a case of complementarity.

Pauli sets aside the hypothesis of psycho-physical parallelism (the mind-body theory associated with Leibnitz) and favors a two-aspect theory extended from complementarity in modern physics (he does not refer to Spinoza).

Pauli's suggested complementarity view of the mind-body relation is not explicitly linked with Jung's proposed synchronicity of the psi relation between subject and external object. What relation, then, if any, exists between the two hypotheses? Both arose out of the failure of traditional concepts of causality. Both concern apparent irregularities in Nature that require statistical evaluation; they both represent significant correspondences between related phenomena, the one dealing with aspects of the same reality and the other with seemingly distinct events.

Jung at least regards synchronicity as a special case of a general acausal ordering of nature, that *may* apply to the psychophysica problem. Pauli, as indicated, co siders that complementarity ma be the explanation. But the sy thesis (or identification of comple mentarity and synchronicity), any, is implicit. The problem themselves (psi and mind-body are rather closely related to eac other, and it is not hard to thin the explanation of one will hav significance for the other.

Non-Physical Causality

IT is with synchronicity, howeve that for the present we are co cerned. What can it do for th science of parapsychology, and, an hypothesis, how well does it f the factual outlines of the field

The answer depends partly upo what alternatives there are. Jun himself mentions only that of transcendental or magical causal ty which he considers a contradi tion in terms. But as Professor H. Price indicated in his review the book's [Swiss] edition whic appeared in the *Journal* of the S ciety for Psychical Research (Lo don, 1953), there is the conce of "psi causality," that is to say, causality that is nonphysical.

This alternative needs to be co sidered, if only because probab every research workers in paraps chology thinks of psi in more less causalistic terms—such ter as "agents", "responses", "capac ties", "communication", psych

netic effects", and many other ords denoting action, interaction, nd causality. This usage may be ue, wholly or partly, to the in- uence of the physical sciences.

Let us consider instead the char- cter of the research findings nemselves. What do they indicate egarding the causal nature of the si phenomena?

They do show, of course, that si *is* independent of space and me and they give no evidence of hysical causality. But they show lso the same dependence upon sychological factors (causes) that ne more familiar mental process- s do. For example, there is a nor- al role played by the subjects' references for the conditions (for stance, a preference for one gent over another in telepathy). here is an established effect of n attitude of doubt or belief on ne part of the subject. The influ- nce of rewards and other motivat- g conditions on test results is ow accepted fact. The psycho- gical studies of psi in general nd to identify the capacity with ne normal functioning of the per- nality.

These studies have gone so far ow that to identify psi as non- usal would almost necessitate assifying in the same category the hole of mental life except the nsorimotor system; and to that ng himself would most certainly ot agree. He could hardly do so since, after all, the practice of psychiatry itself would be pointless if the whole mental system were noncausal.

A Causal Operation

NOT only does any sort of effective practice dealing with the general personality have to assume a causal basis of mental life; so also do the studies of conditions affecting behavior or performance. Thus all the measurements of psi performance taking place under any sort of conditions affecting it —such as a subject under the influence of drugs or hypnosis, or simply under the influence of the skills of the investigator—would indicate that the process under investigation was subject to modification and to some degree of effective control; it must therefore be a causal operation.

I can see no way around the fact that the evidence of how psi works indicates that a causal operation of some kind is involved. Thus the whole accumulation of evidence of the lawful response of psi capacity to the variation of psychological conditions—such as subject's motivation—argues for a causal basis, as far as any mental operation is causal.

Clearly enough, however, the causal connection would not be a physical one—it would *have* to be something nonphysical—that is, psi-causality. Indeed, if physical

causality, conditioned by space and time, were the only kind there were, I would see *no* reasonably acceptable alternative to synchronicity.

But let us turn the whole matter about; what if the notion of a special kind of psi causality is not really just another way of stating Jung's principle of synchronicity? Is not the difference largely a linguistic one, and do not these different ways of putting it reduce to the same thing; namely, that causality of the kind with which science has been familiar is clearly *not* applicable to the experimental results (meaningful correspondences) turned up by the parapsychologists?

In looking for the meaning behind the "meaningful correspondence," that is, in searching for the explanatory principle in psi, the question of which term, *a*causal or *psi*-causal is used, is hardly very important. Choice would depend mainly upon whether or not causality were (with Jung) equated with *physical* causality, or (with most parapsychologists) were considered to be applicable to extraphysical processes of Nature as well. Such a verbal order of difference is, however, minor.

However the concept of these nonphysical psi operations may be worded, the research student of parapsychology would probably make the same kind of investigation of the phenomena concerned. With synchronicity in mind he would consider his research as an attempt to get at the "meaningfulness" or "connecting principle" associating the events concerned.

Such a meaningful connection would, however, lead to the discovery of whatever interaction, influences, or factors are involved in psi, and hence to an expanded concept of the operations of Nature. If the empirical results continue to show effects (work done) of measurable character, with lawful orderliness, there will not long be any uncertainty over whether or not to use terms such as "energy", "causality", or even "extraphysical" when we speak of "psychical" events.

Break With Terminology

WITH such a widened view, whether it favors *psi*causality or *a*causality, it will seem increasingly important to get behind these phenomena to whatever the connecting (or effective) principles are. If, as seems likely to many of us, the concept of a mental energy may be useful, such utility ought of course, to be verifiable. If a Jung's emphasis might suggest, a more extreme break with even the terminology of causality is warranted, the investigator will be less likely now than before to overlook such a possibility.

Finally, even if all the othe

lues in this book were to be lost the reader, there is one that one would make it a timely contribution, not only for parapsychology but for general scholarship. It is the fact that it represents a joint appreciation of the ientific problem of the nature of an by the best qualified representatives of the psychical and the ysical sciences. Here is a physicist recognizing that the physical is but one aspect of the personality of man and—this is the greater marvel—a psychologist who, even in these days of uncritical mechanism in psychology, takes the same position. The book is a brave attempt to put the psyche back into Nature and to bring the rest of Nature to the understanding of the psyche.

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AUTOBIOGRAPHY OF A SENSITIVE

THE LIFE OF A SENSITIVE. By Michaël Bouissou. Translated from the French by Mervyn Savill. London: Sidgwick and Jackson. 1955. 216 pp. 12s. 6d.

THE LIFE OF A SENSITIVE is the autobiography of one Michaël Bouissou who had found herself possessed of clairvoyance as a child. She was reared in a resolute and intelligent French family, and protected by her mother who seemingly well understood her youngest daughter's preoccupations with second sight, prophecy and reincarnation.

At an early age the authoress was fortunate enough to encounter a doctor in Paris who was interested in the psychological meanings of mediumship. Observing her extreme sensitivity, he helped her to understand the potentialities of this gift for healing—and it was finally toward this effort of helping those mentally and physically sick that she became, although cautiously and reluctantly, a professional medium.

The story for the most part is a record of her work, although the authoress stresses that her aim in writing is to entertain. But since she tells of her personal and professional experiences within the mental and psychic world in which she found herself at times so hazardously involved, it can hardly be thus described. These confusions make one lose sight rather quickly of the book's entertainment values.

There is over-emphasis to be encountered in this work on "evil forces," "curses," "emanations," and "currents," which adds a somewhat theatrical note, and even stories of the efforts of a witch to cast spells on Madame Bouissou and her children. But these hazards are, one and all, overcome; although the story ends on an unhappy note, as it is revealed that a serious illness, developed at the end of World War II, has since proved incurable.

To those who are interested in the development of the psychic personality, the book illustrates how extra-sensory perception takes its course in the life of an individual. It is obviously a legitimate and sincere testimony, mainly about clairvoyant faculties which are as yet of themselves hardly susceptible to physical explanation.

ORLEY RECTORY REVISITED

The Haunting of Borley Rectory," just published by the Society for sychical Research, London, has become a center of stormy controversy

ONE of the most sensational recent series of psychic events in Britain occurred during the nineteen-thirties: the haunting of Borley Rectory, located in the hamlet of Borley, in Essex. Prominently associated with the case was Harry Price, a well-known writer and psychic researcher who died in 1948. The Rectory itself burned to the ground in 1939.

Now the whole matter has once again become the subject of public controversy, spurred by publication—under the sponsorship of the Society for Psychical Research, London—of an extensive report which suggests that the Borley events were created or suggested by Mr. Price. A detailed review of the book, by Dr. Nandor Fodor, will be found on page 45.

Meanwhile, what was the chronology of the Borley Rectory case?

THE story of Borley Rectory began, as far as the general public was concerned, on June 10, 1929, with an article published in the London *Daily Mirror*. It gradually developed, to use the words of Harry rice, into "the best authenticated case of haunting in the annals of sychical research." Through Price's two books, *The Most Haunted louse in England* (1940) and *The End of Borley Rectory* (1946)—oth of them best sellers—it also became the best known ghost story in resent-day England.

The Rectory, a large, detached two-story building with some twenty-hree rooms, was built by the family of Rev. Henry D. E. Bull in 1863, legedly on the ruins of a 13th century monastery. When this was dis-roved, a legend was left hanging in thin air: that a monk from Borley Monastery had eloped by coach with a novice nun, and when they were aught, the man was beheaded and the novice was bricked up alive in

the convent. The story was supposed to account for the appearance of a phantom coach, a headless man and a ghostly nun on the grounds of the Rectory.

Another legend was that a nun, who left her convent to marry one of the Waldegraves in 1667, was strangled by her husband and buried beneath the cellar floor. For about fifty years prior to Harry Price's appearance on the scene, the haunting of Borley Rectory rested on these two main legendary sources.

The Rev. Henry D. E. Bull died in 1892 and was succeeded by his son, the Rev. Harry Foyster Bull, who lived at Borley Rectory until his death in 1927. The disturbances during these periods rest on the testimony of Miss Ethel Bull, daughter of Henry and sister of Harry. The nun, the headless man and the phantom coach formed their substance.

IN October 1928 the Rev. G. Eric Smith was inducted into the Rectory. By this time, belief in the haunting of the Rectory was very strong and very spiritualistic.

To clear the Rectory's bad reputation, the Rev. Mr. Smith appealed to the press. A reporter and Harry Price appeared on the scene—with the result that the Rectory's reputation became so lurid that hundreds of people, lured by bus company advertisements to come and see the ghost, flooded the place and forced the Rev. Mr. Smith to move to Long Melford, a nearby town, and finally resign in 1930.

After his original spurt, Harry Price took little part in the investigation of the Rectory until 1937, when he rented the Rectory for a year and advertised in *The Times* of London for observers. Dragging footsteps, a mysterious light, bell ringing, keys shooting out of locks and the throwing of objects were the main phenomena that preceded Harry Price's unique venture. A total of 48 observers took part in the investigation. Some of them produced detailed reports, including testimony by S. H. Glanville and his brother-in-law Keer-Pearse.

Following the expiration of Harry Price's tenancy, a Capt. Gregson took possession of the Rectory. In March 27, 1938, during a planchette sitting, the threat came through that the ghost would burn down the Rectory. On February 27, 1939, Borley Rectory was destroyed by a midnight fire and strange figures were seen walking in the flames. The very ruins were still reported as haunted, until in 1944 the ruins themselves were demolished. But, to this day, visitors occasionally report strange happenings at or near the old Rectory site.

[*See review on next page*]

WAS HARRY PRICE A FRAUD?

A Book Review by Nandor Fodor

Our reviewer, in a fiery essay, accuses the authors of a controversial report of writing "a ghoulish book" that is "scandalous and scurrilous"

THE HAUNTING OF BORLEY RECTORY: A Critical Survey of the Evidence. By Eric J. Dingwall, Kathleen M. Goldney and Trevor H. Hall. Gerald Duckworth & Co., Ltd., London, 1955. 16s.

IN his first presidential address before the British Society for Psychical Research on July 17, 1882, Professor Henry Sidgwick, once described as "the most incorrigibly and exasperatingly critical and skeptical mind in England," expressed himself regarding psychic phenomena as follows:

"We are all agreed that the present state of things is a scandal to the enlightened age in which we live, that the dispute as to the reality of these marvelous phenomena of which it is quite impossible to exaggerate the scientific importance, if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true—I say it is a scandal that the dispute as to the reality of these phenomena should still be going on, that so many competent witnesses should have declared their belief in them, that so many others should be profoundly interested in having the question determined, and yet the educated world as a body should still be simply in an attitude of incredulity. . . .

"We have done all that we can when the critic has nothing left to allege except that the investigator is in the trick. But when he has nothing else left he will allege that. . . . We must drive the objector into the position of being forced either to admit the phenomena as inexplicable, at least by him, or to accuse the investigators either of lying or cheating, or of a blindness or forgetfulness incompatible with any intellectual condition except absolute idiocy."

The prophetic words of the first president of the Society for Psychical Research have been given startling actuality by the new book on Borley Rectory. For this book, with an amazing tenacity and with a tremendous investment of labor, is devoted to the complete discrediting of investigator Harry Price's findings embodied in his *The Most Haunted House in England* (London, 1940), and *The End of Borley Rectory* (London 1946). The authors spare no effort to tear Harry Price's reputation and personal integrity to shreds. They depict him as an unmitigated scoundrel, a crook and a liar, a man who wilfully ignored negative reports, distorted facts, manipulated the evidence and contradicted himself in his own reporting to an extent which is only compatible with the state of idiocy Prof. Henry Sidgwick had forecast as the last argument of the accusers.

"Scandalous and Scurrilous"

NEVER before in the history of psychical research has there appeared in print such a scandalous piece of writing by three people, two of whom were collaborators and friends of Harry Price, presumably up to his death on March 29, 1948. The book will do more discredit to psychical research than all the fraud laid at Harry Price's door will do to him. Up to the present only mediums ran the risk of being branded as rogues and cheats, whether they were or because they fell into the hands of investigators who were psychologically incapable of admitting evidence for the paranormal. Now it will be the turn of psychical researchers to dread the eventuality of succeeding in their quest and then face the same ruthless persecution to which their experimental subjects were exposed before them.

The writers themselves admit in their preface that the result of their investigation will do harm to psychical research. They also regret the distress their criticism will cause the widow and friends of Harry Price, but they claim they had no choice in the matter. No mention is made anywhere in the book of Dingwall or Mrs. Goldney ever having accused Harry Price face-to-face. Dingwall had been associated with Price for thirty years; Mrs. Goldney is described by Paul Tabory, the biographer of Harry Price, as his friend of twenty years' standing.

The living Harry Price was a dangerous enemy. In a libel action the authors would not have had a leg to stand on, but not even the benefit of doubt needs to be given a dead man. If this ghoulish book had been written by Harry Price's declared enemies, he could not have

failed to receive a more generous treatment than his friends afford him.

I am not trying to defend Harry Price on the basis of personal feelings. I have never been his friend, nor his enemy. I did not like him because he was a very difficult man to like, and easy to resent. I do not think he liked me or appreciated me in any way. As Director of Research of the International Institute for Psychical Research, I was, in a small way, his rival; and Harry Price resented rivalry to a point of obsession. Rivals were not invited to his laboratory, unless the pressure was exceedingly strong. He was far too selfish, intent on his own glory and intensely jealous. That was his character.

I accepted him for what he was, admiring his courage, his ability and his achievements. In fact, I openly acknowledged him, in a court case in London, in 1939, as the outstanding psychical researcher in England of that day. I still hold to this opinion. I consider his services to psychical research infinitely superior to those of his detractors. The war against him strikes me as a psychological phenomenon.

Harry Price was a man of strong hates. He never forgave those who hurt his excessive narcissism. There is evidence in the book that both Dingwall and Goldney ran against him. Harry Price, as I knew him, would drop them instantly and would never again invite them to his experiments. This weakness of his character does not affect his reputation as an honest investigator and a ruthless exposer of frauds. This was the shining feature of his life and it made him the most resented man by mediums and spiritualists alike. Any medium who would sit for Harry Price was considered bent on moral suicide and Price was actually reduced to importing mediums from abroad as a result of his exposures of home talent.

It is the greatest conceivable farce to see him now in the dock, accused of having played the part of the ghost at Borley Rectory and being presented as the unscrupulous prankster behind the usual run of poltergeist activities. The book is not only brazen, it is simply incredible. It will cause a scandal and crisis in psychical research. It will be a blot on the authors' escutcheon.

Portrait of the Authors

THE flabbergasted reader will rightly want to get acquainted with the psychological portrait of the writers. If Price had been a fraud at Borley, it is hardly believable that he was honest in his other outstanding investigations. The authors may have reserved for

themselves the right of further detraction in later volumes, however doubtful the value of such an undertaking might appear.

Dingwall has been out to wreck psychical research in Great Britain for thirty years. He may well accomplish his ambition: wipe Harry Price off the map, and there will be precious little left for psychical research to show. It was Harry Price who introduced psychical research to the man in the street and also largely to science in England. Psychical research owes a greater debt to him alone than to all other researchers lumped together in the last quarter of a century.

Both Dingwall and Mrs. Goldney are my friends. (Trevor H. Hall I do not know.) Nevertheless, if their friendship for Price has failed to deter them from flinging mud at a man described, in the obituary of *The Times,* London, as of "transparent sincerity" and of "singularly honest mind," I feel compelled to ignore the considerations of friendship and advance opinions that otherwise I would not have published.

Dingwall is a singular man. He openly maintains that there is no justification for psychical research. Paranormal phenomena, he asserts, simply do not occur and could not exist in this age. Admirable, amusing and gentlemanly as he may impress his friends, Dingwall seems emotionally incapable of facing the paranormal. Mrs. Goldney has a penetrating mind, but God help her subjects. There is no limit to her imagination on the negative side, though her mental blind spots seem less chronic than Dingwall's.

The unfortunate thing about Mrs. Goldney as an investigator is that she possesses a steam-roller personality, capable of crushing any witness and any independent opinion around her. When it comes to testimonies stretching back over twenty years, the unhappy examinee would have to have a tremendous strength of mind to emerge from three or four hours of cross examination by her without being brain-washed.

Having seen Mrs. Goldney at work, at my own Institute, on a materialization medium, I am still haunted by the pitiful state in which she left her victim. She is eminently capable of convincing almost any witness that he did not see what he saw. When the authors complain that Harry Price's Blue Book had a positive influence by suggestion on the observers at Borley, I wonder how Mrs. Goldney can remain unaware of her own tremendous power of negative suggestions. For this reason, I would be wary to accept any retraction of previous testimonies obtained by Mrs. Goldney, without re-examination by a more gentle inquisitor.

As to hostile witnesses, there is no need to point out how little

alue can be attached to their atements. The odd thing is that e hear so little of Mrs. Goldney's nd Dingwall's personal impres- ons at Borley. Why are they oth so impersonal? (Not that Dingwall's report would matter. would reject any report that ests on his unsupported statement. He is not capable of reporting in ood faith. He has none.) It should e noted that, much to the au- hors' consternation, some of their witnesses seem to have recovered rom the grilling they had gone hrough and involved themselves n subsequent contradictions that nake the authors bemoan the frail- y of human nature.

Outside their personal psychol- gy, we should know a lot more of he authors' relationship to Harry Price, if we are to understand their strange publication. Why did they hate him with such ferocious in- tensity? The phenomenon is path- ological and worthy of investiga- tion. It is to be regretted that the Society for Psychical Research, with which Harry Price was at odds during most of his career, has lent the columns of its *Proceedings* to this exposure prior to the pub- lication in book form.

Pocket Full of Bricks . . .

TO deal adequately with the con- tents of this book in a short review is a manifest impossibility. I can do little more than restrict myself to the examination of the main charge against Harry Price. This dates from 1948 and refers to a visit by Charles Sutton, of the *Daily Mail,* to Borley Rectory in 1929, therefore nineteen years back. He was accompanied by Price and his secretary, Miss Lucie Kaye, now Mrs. Meeker by marri- age. The delay is accounted for by Sutton's obvious fear of exposing himself to legal retaliation. The relevant passage, published in *Inky Way Annual,* Book 2, under the title "The Meditations of Charles Sutton," is as follows:

"After much noisy 'phenomena,' I seized Harry and found his pockets full of bricks and pebbles. This was one 'phenomenon' he could not explain, so I rushed to the nearest village to 'phone the *Daily Mail* with my story but after a conference with the lawyer my story was killed. The News Editor said: 'Bad luck, old man, but there were two of them and only one of you.' "

Mrs. Meeker, interviewed by Mrs. Goldney, had "no recollec- tion of any such incident, though she remembered visiting Borley with Mr. Sutton." The book con- tinues:

"We next asked her bluntly whether, in her long association with H.P., she had ever had cause to doubt his integrity or suspect him in any way. She replied *most*

emphatically in the negative. In her opinion he was absolutely and completely straight."

In a later signed testimony she repeated: "I have no memory whatever of a stone, brick or pebble episode that evening, and had there been anything drastic or sensational like an 'exposure,' surely it would have made some impression."

This absolute denial is fairly well demolished by Lord Charles Hope's contemporary notes in the S.P.R. files, which speak of a large half brick crashing downstairs as Miss Kaye, Harry Price and Sutton were standing on top of the stairs. "Miss Kaye said H.P. gave a shudder as this happened, but that Sutton accused H.P. of having thrown it and he had to swear by everything that he had not done so. . . . Miss Kaye has a theory that H.P. attracts poltergeist disturbances as nothing has occurred at Borley of that kind in his absence."

From memory compiled at a considerably later date, Lord Charles Hope is further quoted as saying that about a fortnight later he was told by Miss Kaye that "Price had been ill with a heart attack, and led me to understand this had been brought on by an accusation made against him at Borley Rectory by Mr. Charles Sutton.". . . who "had accused H.P. of throwing a large stone and said he had seen him do it." Mr. Sutton himself, invited to Lord Charles Hope's flat, said "he had quite clearly seen Mr. Price throw a large stone. . . and that he had there and then accused him and made him turn out his pockets in which there were several similar stones."

It speaks well for the loyalty of Mrs. Meeker if, having an implicit faith and trust in her employer, she refused to remember any incident of which Harry Price's enemies were ready to forge a weapon against his reputation, particularly when, being dead, he no longer could defend himself. That she must have known more on the incident than claimed at first we can take for granted on the basis of Lord Charles Hope's contemporary notes. The integrity of Lord Charles Hope, in my opinion, is beyond question.

Sutton's Accusation

ANXIOUS as the exposers were to examine minutely every story for the slightest contradiction or slip-up when it could be turned against Price, they have no comment to make on Sutton's palpably absurd statement that he found Price's pockets "full of *bricks* and pebbles." In his statement to Lord Charles Hope he is more modest and only speaks of "several similar stones," no

bricks. Obviously, we are dealing here with journalistic sensationalism which is unharmed by any sense of responsibility. Not that this matters much for the essence if the accusation stands out well. But oddly enough, we only have a quote by Lord Charles Hope regarding the final and decisive testimony: Harry Price's answer to the accusation.

Mrs. Meeker said that he swore that he had not done it. Hence, there is and there was no confession, just as there is no evidence, beyond Sutton's unsupported statement, that Price threw the large stone. The damaging part of his evidence is the pebbles found in H.P.'s pockets. Regarding these, we have no statement from any quarter. We do not know whether Harry Price acknowledged their provenance, or was stunned by the discovery.

Anything can happen in a haunted house. Journalists may frame an investigator, just as much as an investigator could frame a journalist. As the book entirely omits to investigate this problem, let us do a little speculation of our own. Could not Price have easily answered that they were specimens of a previous pebble-throwing incident, or were gathered by him for the purpose of a check-up of some kind? Obviously, he did not have his pocket stuffed with bricks. The excuse would have been rejected as lame, but it would have been natural to expect it. Why wasn't it made?

At the worst, Price could have said that it was all for the purpose of a gag, that he wanted to test his visitor's power of observation and deflate his enthusiasm afterwards. Sutton's violence and hunger for exposure may have cut off every explanation. But we can go much further than that. What is to prevent us from assuming that Sutton himself threw the stone? He had far less to risk than Price. In fact, on Price's part, the act borders on a state of imbecility, whereas on Sutton's part it would have been the source of a journalistic scoop.

There is an even more remote possibility which the authors, if they had not been so delirious with the joys of debunking, would have been duty-bound to examine: did Sutton try to frame Harry Price? What was the previous relationship, if any, between them? Who was behind Sutton, if anyone?

Price was an expert conjurer. It is too naïve to expect him to throw stones when he could do far more spectacular things. But to Sutton, the throwing of a stone would have been a great joke. Nor would it have been so difficult for him to slip a few pebbles in Harry Price's pocket when pretending to examine it. Remember his original wording: "I seized Harry and

found his pockets (plural) full of bricks and pebbles." The act of seizure would have given him a perfect opportunity for his own joke, or for the axe he wanted to grind. I think this speculation is much less outrageous than the clumsy attempt at fraud which is laid at Price's door.

In absence of any confession by Harry Price, Sutton's accusations are unacceptable, preposterous, and unworthy of consideration. If Lord Charles Hope's notes were available for all these years to the Society for Psychical Research, why is it that not one champion of truth had confronted Price with the story while he was alive? Obviously, not one of them would have dared to do so. It seems cowardly to claim devotion to truth as a motive of this exposure, after an interval of nineteen years.

Flimsy Innuendos

THERE are other accusations in the book, much weaker and lamer than Sutton's, coming from obviously hostile witnesses whose minds were so closed to the paranormal that accusing Price was their only opportunity. Also, the book abounds in innuendos based on the flimsiest foundations. Some of them are almost infantile. For instance, the authors hold it against Price that, whenever a party was conducted through the Rectory, he stayed behind. Therefore, he could have thrown stones; and as stones were thrown, he did it.

They ignore an elementary answer: Harry Price, as a seasoned investigator, had every right to guard himself against pranks by visitors, and the only position from which he was able to observe them all was in the rear. The authors reprove Price for a "most striking example of exaggeration" in the case of the headless man. A pair of legs was seen passing through a locked gate. Price reported that they "belonged to a man who was headless." The authors consider the conclusion as absurd because there was no evidence of an unseen head, only a pair of legs that had no upward continuation.

The same ridiculous fault-finding appears with the earliest accusation. A Mrs. Mansbridge felt "the end of the belt of her coat lifted up and dropped again." Price stated, "by an unseen hand." Mrs. Mansbridge protested that she did not mention a hand. Again and again Price is reproved for ignoring the statements of witnesses who saw nothing and quoting only those statements that were positive. The authors themselves feel entitled to tear to pieces all positive testimonies and seem to imply that the negative is far more important than the positive. That is the precise way Dingwall conceives of psychical research.

When all is said and done, and the authors make some grudging admissions of "puzzling" observations made by reliable witnesses in the absence of Price, the cup of their generosity is filled with this final admission:

"The probability of positive trickery on Price's part in addition to his manipulation of the testimony is not, for obvious reasons, so readily capable of proof at this distance of time."

This sounds like a retraction, and was probably inserted by the least fantatic of the co-authors. It is out of line with the context of the whole book and does not, in any way, extenuate the motives and the form of presentation.

No doubt, Harry Price had his weaknesses, inconsistencies, confusions and mistakes. In an investigation that began in 1929, it would have been impossible to be free of them. Nor is the tendency to embellish easy to resist in books written for the general public. It is not the details that matter in the story of Borley Rectory. Even if Harry Price had thrown the stone of which he is accused, the grim story of the Most Haunted House in England would still stand.

BRITISH TELEVISION FEATURES BORLEY

On October 31, the television service of the British Broadcasting Corporation, within the framework of its "Panorama" telecast, presented a summary of the Borley Rectory case, including films taken recently at the Borley site.

The telecast included an interview with Philip Paul, who has been associated with research on the Borley case for several years, and who said, "I am satisfied that strange things happened and are still happening." Also interviewed was Mrs. Ethel Bull, 88 years old, who said, "I was so scared when I last saw the nun on July 28, 1900, that I took to my heels and fled."

Philip Paul, writing in the weekly London publication *Two Worlds,* described the BBC preparations for the telecast in which he participated, and said, "It is and has always been my contention during my seven years of investigation at Borley that its story does not depend upon Price or the two books in which he sets out the experiences of some two hundred witnesses." He added that "the witnesses I put forward for 'Panorama' are all of pre- or post-Price standing. Three of them saw and heard strange occurrences before Price ever set foot in Borley, and the other three witnessed inexplicable events there after Price was dead and buried."

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MUCH ADO ABOUT "SCIENCE"

A learned U.S. journal published an attack on the research methods of Dr. J. B. Rhine and Dr. S. G. Soal—and reaped a harvest of publicity

FOR the past few months psychic researchers and laymen interested in parapsychology have been discussing an article entitled "Science and the Supernatural," which appeared last August 26 in *Science,* a weekly publication of the American Association for the Advancement of Science. The article, written by Dr. George R. Price, Research Associate in the Department of Medicine, University of Minnesota, received a good deal of publicity in the daily press of the United States, as well as in news magazines and other publications.

It was rather a surprise to most readers of *Science* to find an article in this staid journal a matter for front page news in the *New York Times* and for a summary in *Time* magazine. However, reasons for this sudden prominence of the subject of parapsychology were soon apparent: the author had chosen to lambaste outstanding parapsychologists in terms readily understandable to the man in the street. He had chosen to accuse them, quite frankly, of being frauds—rather than accepting the possibility that extrasensory perception might be a scientific fact.

As to his targets, Price had not aimed low. He directed his arrows of outrageous innuendo toward Dr. J. B. Rhine, Director of the Parapsychology Laboratory, Duke University, and Dr. S. G. Soal, Lecturer and Senior Lecturer in Pure Mathematics at Queen Mary College, University of London, 1911-1953. Price wrote in his *Science* article:

"My opinion concerning the findings of the parapsychologists is that many of them are dependent on clerical and statistical errors and unintentional use of sensory clues, and that all extrachance results not so explicable are dependent on deliberate fraud or mildly abnormal mental conditions."

Price also wrote that "parapsychology, although well camouflaged with some of the paraphernalia of science, still bears in abundance the markings of magic." Dr. Price proceeded to describe how he would have gone about faking the results of experiments in extrasensory perception if he had been in the shoes of Drs. Soal or Rhine. He directed his attacks specifically against the tests outlined in great detail by Dr. Soal, together with Dr. Frederick Bateman, in *Modern Experiments in Telepathy* (New Haven, 1954).

He observed that, since he did not know of direct evidence "showing that Soal did or did not cheat, all that I am trying to demonstrate is that Soal could have cheated if he wanted to, and that therefore we should demand better evidence than this before we believe in the supernatural." Price then listed experimental procedures he would consider adequate and concluded that "what is needed is something that can be demonstrated to the most hostile, pig-headed, and skeptical critics."

"Unfastidious"

THE first reaction of psychic researchers was amazement that *Science* had opened its columns to so unfastidious an attack. Interviewed by the *New York Times,* Dr. Rhine said: "If this is the way that scientific workers ar to have their good faith impugne —even though they are workers i a still unpopular field—then would appear that McCarthyisn has come to American science."

Dr. Soal, in a statement pub lished in the *Newsletter* of th Parapsychology Foundation, wrot that "certainly you might find ob scure people who would, if the were paid for doing it, assist i faking an experiment, but not i the ranks of University lecturers. He suggested that "with an in creasing number of high-scorin subjects much of the prejudice c ordinary scientific workers will dis appear." He added "when mor and more competent experimenter report on cases of high-scoring sub jects the hypothesis of collusio will become as extinct as th dodo."

For Better or For Worse . . .

THE discussion is continuing, bu its sharpness is blunted in ret rospect. Looking back over th chronology of events resulting i the extraordinary amount of pub licity which this matter received it appears that several secondar factors played a role. The editor of *Science* are on record as sayin that they had urged Dr. Rhine "fo over a year" to write an article fo them on "some of the methodologi cal issues involved" in extra-sen sory perception tests. When the

failed to obtain a contribution from Dr. Rhine, and the Price article found its way to their desks, they decided to print the high-spirited prose of the young scholar from Minneapolis.

The Price article had the journalistic advantage of combining the paraphernalia of scholasticism with a straightforward style. The *New York Times* noted that the Price article ran to nine pages and was equipped with 55 footnotes—but it was also filled with enough untrammeled accusations to meet the needs of the press association wire services and of the weekly news magazines.

The *New York Times* picked up the Price article on a Saturday, a notoriously poor day for news, when even relatively unimportant things might find a place on the front page. *Time* magazine is put together over the week-end and so *Time's* piece on Price was picked up by the editors just before deadline. Thus, the accident of journalistic convenience helped to bring parapsychology before an audience of millions, for better or for worse. *M. E.*

A First-Hand Report on Oriental Occultism

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By Carl Vett

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THE SIR OLIVER LODGE POSTHUMOUS TEST

Seven sealed envelopes contained the secret code left behind by this noted physicist and psychical researcher—did he return after death?

SEVERAL years before his death in August of 1940, Sir Oliver Lodge, the distinguished physicist and psychic researcher, gave a series of seven sealed envelopes, one within the other, to the Society for Psychical Research, London. Another series of five envelopes he placed with the London Spiritualist Alliance (now known as the College of Psychic Science). In the innermost envelope of each of these sealed packages was the posthumous message which Sir Oliver hoped to transmit through a medium after his death. The outer envelopes contained "clues" which were to be given progressively to mediums and were intended to stimulate and guide Sir Oliver's memory toward the final message. With supplemental packages of two envelopes each, containing further clues and deposited with the SPR, the total number of envelopes was sixteen.

Sir Oliver's final message, dated June 10, 1930, was this:

"An elementary [finger] exercise which has more or less been an obsession. I have never written it out before, but I have strummed it on tables and chairs thousands and possibly a million times. Never so as to be noticed, and often so as to get finger touches to correspond with the frequency of contacts here. Thus the thumb strikes three times, the third finger only once, and the fourth or little finger twice. Consequently, by striking the whole of the fingers on the table, then raising the third and striking again, then the fourth and strike again, all would have struck and been satisfied except the second or middle finger which would have to strike three times more."

Sir Oliver included with this description of his five-finger exercise a musical staff, on which

the notes of the exercise were recorded. In addition, he listed the alphabetical names of the notes, the fingering, and the "sol-fa" names of the notes as they were struck. In comments accompanying the message, Sir Oliver wrote that this musical exercise was invariably linked in his mind with the number of contacts made by each finger. There were fifteen notes, and the fingers made 3, 3, 6, 1, 2, hits respectively.

Seven-Year Experiment

THIS message was not read until May 19, 1954. Then the final envelopes, left with the SPR and the LSA, were opened in the presence of members of the Oliver Lodge Posthumous Test Committee, composed of representatives of both organizations and members of the Lodge family.

The reading of the final message followed seven years of experiment by the Test Committee, which was set up in 1946. Sir Oliver's sealed packets, because of the war, had been sent out of London for safe-keeping and not returned until late in 1945. From 1947 on, members of the committee held 130 sittings with various mediums in an attempt to receive the posthumous message. The committee's report on its efforts is published in the September 1955 isues of both the *Journal* of the Society for Psychical Research, and *Light,* the quarterly of the College of Psychic Science.

The report is complex because the test itself was complex. Miss Mercy Phillimore, a member of the Test Committee and a sitter in many of the experiments, says in a comment on the report published in *Light*:

"Emphasis was laid by Sir Oliver on the simple nature of the subject he chose for the Test. This was found to be a five-finger exercise for the piano, a musical phrase of fifteen single notes learnt in early childhood and connected with a life-long habit of silently tapping by which he remembered it and used it. This comprised the heart of the Test. But there simplicity began and ended."

The committee in its report also emphasizes this point, saying:

"The object of so complex a test was to insure that any 'communication' (to use the word without prejudice) which gave the complete solution could not be reasonably attributed to either chance or normal inference on the part of the medium, and to exclude, as far as practicable, telepathy from sitter to medium.

"It was, however, probable that such a design would produce several 'communications' which neither gave complete solutions nor could be summarily dismissed

complete failures. . . . We have therefore thought that the best course was to set out summaries of those 'communications' which seemed to us most worth consideration, having regard to the normal knowledge about Sir Oliver's test possessed at the time by the sitters and mediums concerned, and to leave it to each reader to make his own evaluation."

"Clear Impression of Music"

THE committee's report accordingly presents summaries of "communications" obtained with four mediums. Three of these mediums produced information regarding the contents of the final envelope. The fourth produced information not known to the sitter but included in one of the preliminary "clue" envelopes.

The medium regarded as most successful was Jordan Gill, who, as the committee reports, "referred to part of the final message without knowing any of the clues, and the details to which he referred were in the final envelope and unknown to the sitters."

Here follow excerpts from the committee's summary of the sittings with Mr. Gill:

Sitters were G. N. M. Tyrrell, until his death chairman of the Test Committee, and Miss Mercy Phillimore. The first sitting described took place May 8, 1951. By this time, "hints" from Sir Oliver's introductory envelopes known to Mr. Tyrrell included the information that the Lodge message referred to music and to numbers. Miss Phillimore, through clues she had read, knew only that the message concerned "a trivial obsession" and "not an incident or episode."

Mr. Gill was given the packet left with the LSA to hold. Here are quotations (taken down by wire recorder) from the transcript of the sitting:

"There is also a clear impression of music—I feel Italy strongly—now I seem to be sitting at a piano, seem to be going through all the *five finger exercises* building up (missing word) everything all being given me here at the present moment—music." The committee adds a note: Sir Oliver visited the memorial to Frederic W. H. Myers in Rome a few months after depositing his sealed packed with the LSA.

Another sitting with Mr. Gill was held June 15, 1951, by Miss Phillimore. No further envelopes had been opened, so no further clues were known. Excerpts of the recorded transcript follow:

"I have got here symbols and hieroglyphics that in some way convey the alphabet to me. I can certainly see a jumble of letters and yet in some particular respects I have also got an indica-

tion of I think one might say Roman numerals . . . it seems to me it's got to point to a series of letters in the alphabet and they form a chain of some description, and these letters seem to spread out, not so much in initials as in a code. Alphabet. I must stick to the alphabet.

". . . . Yet I must bring in also—there is a certain Latin term here that I can't quite get and it seems as though I suppose the Roman numerals are also linked with that . . . there is a book would link with this somewhere. These clues will point to a book." [In LSA envelope No. 2—which was not opened until December 3, 1951, or about five months *after* this sitting with Mr. Gill—Sir Oliver had written as a clue that he wished the exercise "had reference to something classical . . . like for instance Schumann's Songs of Childhood, *Opus* 15. . . . But all I know is that it was the first simple and easy exercise in a book used by teachers in the fifties or sixties of last century. . . ."]

Excerpts from the transcript with Mr. Gill continue:

"Within the book will be found certain information all of which will lead to the actual contents—I feel somewhere or other if only I can have the bits and pieces of the alphabet here I could fit them together that they would probably lead to some not so much names as code that would direct one's footsteps, and it would be a link establishing something or someone in the body as well as someone in the spirit: but more important it would be a link between the two worlds."

At this point, the committee report notes:

"The line of numbers giving the fingering are not Roman numerals. The 'sol fa' names are the first syllables of words used in a Latin phrase to be found in the Office hymn for the Nativity of St. John the Baptist, and were chosen by Guido d'Arezzo when he introduced this method of singing at sight in the eleventh century. The LSA packet given to the medium to hold at this sitting did *not* contain the 'sol fa' names, which were only disclosed by Sir Oliver in the final SPR envelope, then at the Society's office.

"Psychometry cannot be entirely excluded as a possibility in this experiment, but cannot be said to apply to the 'Latin terms.' . . . This sitting with Mr. Jordan Gill is the only sitting containing reference to the final message which had not been mentioned in any 'clues,' was unknown to any living person, and had not been given by any other medium. The statements were made in direct reply to the sitter's request that he should see if he could receive any

impressions from the sealed packet which he was given to hold."

Sir Oliver's Silent Tune

THE second medium whom the report describes as having produced information regarding the contents of the final envelope is Miss Geraldine Cummins, who wrote two automatic scripts on May 12, 1954, a week before the final envelope was opened. In this case, however, all the clues were known to both medium and sitter, Mrs. C. H. Gay, who was present during the writing of the first script.

Miss Cummins is the only medium who stated quite definitely that the "trivial obsession" to which Sir Oliver alluded was that of playing a tune silently with his fingers when he was alone, and that it dated from his childhood and had persisted all his life. Miss Cummins, however, associated his silent tapping with Opus 15, and the report notes that this was incorrect, and suggests that the medium was misled by the "clue" which referred to Opus 15, and which was read to her during the sitting.

Miss Cummins also wrote: "I connected certain numbers with what I played," but the report notes that she did not link the numbers with the finger contacts, and the fact of a connection between numbers and music had already been disclosed in the clues.

In addition, however, Miss Cummins referred to "the scale of C major," and said "There was a change in pace from one time to another; also a change in key." The report notes that Sir Oliver did not mention a scale, but that the five-finger exercise *is* in the key of C major. Also, Sir Oliver mentioned a "shorthand" version of his tapping, which is in the key of A minor—a change in key.

The report asks: "In view of the fact that the clues about numbers, music, and fingering were read to Miss Cummins in trance, and that she knew the final message was 'something that trivially obsessed him since early childhood,' could she possibly have inferred subsconsciously what it was? An experiment was carried out with five strangers who knew nothing about the test, and they were given the clues and asked if they could guess what was the 'trivial obsession,' with the result that two of them guessed correctly."

The third medium mentioned, Miss Thirza Smith, produced a partial reference to the contents of the final envelope after both she and the sitter, Miss Phillimore, knew all the important clues.

Miss Smith sang a passage of ten single notes in C major with

their sol-fa names, having heard them on waking from an after-lunch sleep before the sitting, which took place March 28, 1952. The passage was not identical with the five-finger exercise in the final envelope, but the first three notes—"do mi sol"—were correct.

On April 1, 1952, again with Miss Phillimore, Miss Smith once more attempted to sing a short passage beginning with the notes "do mi sol," but the rest was inaccurate. It will be recalled that the "sol-fa names" were mentioned only in the final message, opened two years later. However, as the report notes, Miss Smith had learned singing and so was familiar with the use of "sol-fa" names.

The Initial "H"

THe fourth medium singled out for description by the Test Committee report was Mrs. Jean Thompson, who had sittings with Miss Phillimore on July 18 and October 25, 1951. The "trivial obsession" and "childish recollection" clues were known to the sitter, but not the clue containing the first reference to music. The envelope containing this clue had been opened at the SPR office but not disclosed. The medium was not told the purpose of the sittings, and was given the LSA packet, concealed in a blank envelope, to hold. Here is an excerpt from the wire recorded transcript of the July 18 sitting:

"My first impression is of a picture, and I see writing. Could I not with this envelope, or the contents, travel quite a distance? And I am being impressed to travel where water is. I see here the symbol of animals. I want to record *music*. I see the initial 'H.'"

Here is an excerpt from the transcript of the October 25 sitting:

Medium: "He seemed to write and write. I get as if we write a great deal. Are there five letters here?" (The medium held the LSA packet again concealed in a blank envelope.)

Sitter: "Five letters in that packet, do you mean?"

Medium: "Yes."

Sitter: "I don't know. There's only one packet in this envelope."

Medium: ". . . we feel there is a seal here unbroken."

Sitter: "There is a seal unbroken."

Medium: "And I wanted to put up my hand with five fingers. A very definite word conveyed here."

Sitter: "You are making the medium hold up her right hand with fingers spread and the palm upwards."

Medium: "That is right. Will you take note I do not know if someone tried to make an impres

on of the hand, but I seem to ut my hand down and I am eing impelled to do it by the entleman who has just left. I see m put his hand to his head in is way—stroking his forehead."

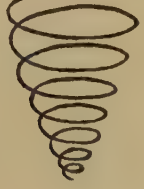
othing Was "All Correct"

THE report notes that there were five envelopes in the LSA acket, but only one had been pened. On the outside of LSA nvelope 2, Sir Oliver had writ-n, "This contains only three I ink." The existence of the five nvelopes must therefore have een known to the sitter, but the acket was inside the blank en-elope from which the medium d not remove it.

It is a question, the report says, to whether the medium could e thought to have referred to the ve-finger exercise when she was made" to raise her hand, or hether the gesture related to the ive letters" which she mentioned being in the packet.

Miss Phillimore, in her comment on the report published in *Light,* notes that "No medium gave all the correct information," and "No medium gave any information exactly as written in the envelopes." She says, however, that "as one who accepts the evidence for survival of personality after death," she is convinced that Lodge "repeatedly tried to carry through his difficult task."

She adds that she is convinced "that he did at the majority of sittings manage to convey the reality of his efforts, whether or not the medium had knowledge of the purpose of the sitting; that often his effort was frustrated, but that on a few occasions he succeeded in transmitting correct facts both by direct and indirect methods; that he generously gave himself to this prolonged effort in order to keep his promise and with the object of helping and encouraging people. Such action is in accordance with his known character."



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STARLIGHT TO ELECTRONICS

by Julian Franklyn

erious-minded men need no longer fear any "séance room hocus-pocus," ecause electronics promise machines that will eliminate guess work

THE article entitled *'Lo, the Poor Researcher!* by J. Fraser icol, printed in Summer 1955 OMORROW is both stimulating nd challenging. It is painfully ue that in the eight and a half ecades that have passed since . W. H. Myers took a walk by arlight with Henry Sidgwick, sychical research has failed to ast any stronger light upon its bject.

This failure, one feels bound to sert, is the fault of the research- s—not the psychical researchers one, but the physical research- s no less. The "English scientist, ell qualified by his background nd studies to engage constructive- in psychical work who [when ked] why he was reluctant to o so . . . gave three answers" as not speaking the truth in any ne of them but was merely fob- ng off a tiresome questioner. The answers quoted by Mr. Nicol were as follows:

1) Psychical investigations . . . were so formidably difficult that nothing less than full-time application of the researcher's thought and industry could hope to advance our knowledge.

2) This . . . required that the researcher pursue the work as a full-time occupation; the risk of failure and modesty of the rewards were insufficient to coax scientific men like himself away from their own fields. [Here we would ask, as an aside, if *greater* risk of failure, and *greater* modesty of reward are more attractive?]

3) Finally, the technicalities of the subject are so complex that they constitute a special discipline of their own which no general scientific training is sufficient to supply.

Under the Kiss of Peace

COMPLEXITY of subject, risk of failure, and modesty of reward are not factors that inhibit the enthusiasm of the sincere research worker in any field. He could have added a fourth stock excuse: ". . . lack of experimental method and evidence. . . ."

No, the reason why physical researchers and psychical researchers do not get together is because they are, in their thirst for knowledge, traveling in opposite directions along different roads; and notwithstanding lip-service to cooperation, they remain poles apart. Under cover of the kiss of peace they unsheathe the cold dagger of war.

The physics man fears to experiment in psychic things lest he be gently but irrevocably written off by his peers as one who has slumped into a state of intellectual decrepitude—or worse. There is, in the Library of the British Museum, and probably there are copies elsewhere, a printed document, sufficiently convincing, accusing Sir William Crookes of forgery.

The psychic man resents the intrusion of the physical experimenter lest the test-tubes are baited with poison and the complicated apparatus is a break-back spring-trap.

Psychical research is itself retarded by the droves of weird and cranky folk who surge across its path to go all-of-a-dither in the dark hence. In order to present a cold, intellectual, scientific and respectable front to the outer world, and hide its own cancer it sits and plays a dismally dull card game with itself for generations, and does not, like the inveterate "patience" fan, have the fun of cheating itself. It might have done better if it had used the Tarots, those age-old playing cards of exciting design and obscure origin, whereby gypsies successfully "tell fortunes" in, if not an inspired, at least an impressive manner.

Your psychical researcher is ready to be whirled widdershins on the ball-bearings of "belief" in something-or-other, deviated in the fog of mysticism, or, ignorant of fundamental scientific principles, he will declare orgone*—or some other paraphysical force—to be the key to the mystery.

All of this, which may not be an accurate account of the best kind of psychical research, or recognizable likeness of the best kind of psychical researcher, is a devastatingly undeniable thumbnail sketch of the overall scene and of far too many of the subject's practitioners.

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* "Orgone" is the name given by Dr. Wilhelm Reich to a postulated *life energy*, described in *The Discovery of the Orgone* by Dr. Reich (Orgone Institute Press, 1942).

No Nearer Heaven

WE are in the same position in mid-twentieth century as Saul was when he paid a secret visit to a lady at Endor. She was no witch. She was a very competent psycho-practor. What Saul knew we know. It can be done and some people can do it. We do not know exactly what happens, neither do we know how the practitioners bring it about; hence, "occultism" is a dandy word wherewith we delude ourselves into thinking that we are miles nearer heaven than is the other fellow who cannot say "abracadabra" backwards.

It is a disastrous impasse that must be terminated if we—both the psychic and the physical researchers—are to drag mankind one step up the ladder that moves him away from his simian ancestor.

Radiesthesia is a good no-man's land on which the truthseekers can sign a truce. There is nothing occult or extramundane about it, although many "specialists" like to pretend that there is. All the manifestations can be explained by orthodox scientific theories, though one has to stretch the formula beyond the point to which the physical scientists are accustomed to take it and they, like little boys playing with an elastic-band, fear to pull a bit harder in case it snaps and hurts them.

The occult can be, and must be, siphoned over into the observable. The gravitational-magnetic shell of energy, the standing waves surrounding the earth, are analogous to the "aura" surrounding a living organism.

Time was when only "psychics" believed in and claimed to cognize the aura. Dr. Walter J. Kilner, at St. Thomas Hospital, London, demonstrated its objective existence in the early years of this century. (Unfortunately, this released a swarm of quacks who will cure anybody of anything by holding a pendulum over the place where it hurts.)

The aura-radiations are in the micro-waveband, and Dr. H. Motz of Stanford University, California, is working on the development of a micro-wave generator that will produce such currents by mechanical means. It will not be long befor the brick-wall passes through the spook instead of the spook through the brick-wall.

Photographic techniques and apparatus are being evolved both in the United States and in Europe for the analysis of such radiations and of the conditions determining—or determined by—them.

Yesterday the dowser, hazel-rod in hand, walked the world while mere men stood back in awed wonder, enthralled as the dowser's demon dictates the depth below

the surface at which the water—or the gold—or the rubies—or, more precious still in modern idiom, the petroleum—would be found. Today there is an electronic machine that does the job with one hundred per cent efficiency. Magic has folded up before the onslaught of mechanics.

The tests caried out with the apparatus in August 1955 on oil-bearing territory in England, north of the town of Nottingham, make it abundantly clear that there is no "if" or "but"—no mystery. If the operator knows what to do and he does it, the machine, as sure as 2x2=4, gives on the dials the right answer about mineral deposits. The thing is as far removed from the occult as a locomotive steam engine is.

The Great Get-Together

THERE, then, is the answer: there the great get-together between psychical and physical research. There is Myers' starlight turned to brilliant electronic effulgence in the fullest sense.

No more need the séance-room be ruled by hocus-pocus of a kind to keep serious-minded men at bay. The electronic machine that can register the whereabouts of, and the quality and quantity, of hitherto unsuspected minerals with scientific accuracy—that is to say, give the same answer to the same question whenever and wherever it is asked—may adumbrate apparatus developed along the same or similar lines to demonstrate the impending appearance of a poltergeist outbreak, to "transfer" more important "thoughts" than squares and circles on cards, get more inspiring messages from the "spirits" than: "There's a dark man with his hand covering his face. He's got a message from Tom to Alice. He says 'Keep trying.'"

Yes. Let us take the hint. Let us keep trying to train the psychical researchers and the physical researchers to stop suspecting each other of some sinister "show-up" motive, and to go forward together, brain linked to brain, into the great unknown whose ocean is eternity and whose continents are time.

SOUTHERN CALIFORNIA RIDDLE

by R. DeWitt Miller

A compassionate dissection of the human needs and mental climate that makes this Western area a center of disillusionment and ever-new hopes

IT was after midnight and fog coiled limply upon itself when I reached the abandoned Temple of Peace, built many wars ago. Once this spot on a point of land jutting out into the Pacific had been one of the enchanted places of Southern California. Here men and women had struggled for new spiritual enlightenment.

A side door of the building was half open, sagging on rust-gnawed hinges. On a sudden impulse, I entered and stood in the center of the fantastic doomed room. Many hopes and high striving had been concentrated here. What remained? Nothing that I could sense.

What remained of all the other cults, occult groups, the followers of new revelations and new prophets, which had flourished against the kaleidoscopic background of the Southern California region? What would remain of those which flourish today? Why should this yearning towards new horizons, this unshakable faith in a truer understanding of man and his destiny contribute so little to solid parapsychological research?

Was it fated to be so? Had some unpredictable deity chosen this stretch of coastline for his wildest experimentation? Or was there some more pragmatic reason?

"Heterogeneous Occultism"

I was born in the Southern California country and have lived here all of my life. I am very familiar with what I will call the "heterogeneous occultism" which is characteristic of the region. But I do not pretend to understand either the country or its people's approach to psychic phenomena. I do not think anyone does.

Therefore, the analysis presented in this article must be considered only as one man's thoughts con-

cerning a riddle which has baffled all respectable Sphinxes—and still does.

The whole matter is so complex that you can begin anywhere. But I think the core of the puzzle probably is "The Belief in the Chosen Land."

How the idea that Southern California is the land of destiny came into being involves factors far deeper than the propaganda of the real estate agents. The belief has its roots in the conception of "Westward the course of civilization makes its way." That was practically the battle cry of the great historic trek across the continent.

But the earth is still round. If you go west long enough, you arrive in the east. Southern California is about as far west as you can go. The only possible method of squaring this fact with the "westward the course of civilization" philosophy was that a cycle had run. Obviously, Southern California was the place where an age had ended and another was destined to begin. Who could doubt it?

Southern California was different. People there dressed differently, lived differently, thought differently. In brief years this magic land had spawned the motion picture industry, the airplane industry, and the industry of exaggeration.

Here were the world's largest telescope, the most advanced scientists. Here too were the world's greatest athletes, the most beautiful women, the finest artists.

Of course it was a pipe dream, but like most pipe dreams it was hard to shake. And there has never been a region in which it is harder to shake a pipe dream than Southern California.

Krishnamurti's Coming

TERRAIN shapes attitudes and beliefs. The Southern California terrain is all or nothing. If it goes up, it keeps on going, and if it goes down it doesn't stop until it reaches the lowest spot on the continent. It is a land of harsh, brutal contrasts, of downpours and merciless sun, of blinding colors and sudden darkness which claps down without the benison of twilight.

Is it strange then that adherents of many faiths should believe that this land was destined to produce a new revelation? But Southern California is all or nothing. Why stop with one new revelation? Why not a score? Simple enough. And the revelations came.

Even the second coming of Jesus was proclaimed. Not one second coming—any second-rate prophet with a towel wrapped around his head could announce that—but many second comings.

The most famous and elaborate
Jesus' new arrivals was the
ming-out party for Krishnamur-
Eventually Krishnamurti lost
ith in the Jesus idea and re-
oved his physical presence from
oint Loma (near San Diego) to
jai, California. There he has
come a much revered mystical
ilosopher. However, he once
ve a lecture in which he denied
e doctrine of reincarnation.
Whether he has at any time re-
nted this heresy of heresies, I
o not know.

For the belief in reincarnation
a basic tenet of a majority of
outhern California occult-psychic
oups. It is also, in my opinion,
ie of the major reasons for the
ck of formal parapsychological
search in this region.

The doctrine of reincarnation
—at least in its more philosoph-
ally advanced forms—an ethical
d spiritual conception of pro-
und significance. Many of man-
nd's spiritual leaders have ad-
red to it. It has brought peace
mind to untold millions of men
d women who would otherwise
tortured by the apparent in-
stices of the world around them.
eincarnation and karma are an
finitely comforting answer to the
cient theological problem of how
th God and evil can exist. For
her God can prevent evil, and
ll not—which is a rather un-
emly attitude for benign deity;
or God wishes to prevent evil,
but cannot—which automatically
destroys his omniscience.

But whether or not the rein-
carnation conception contains the
basis of a more enlightening ap-
proach to ultimate reality, a pre-
occupation with this doctrine is
not conducive to interest in sci-
entific parapsychology.

I have heard a great many
voices raised in defense of rein-
carnation as "pragmatic, logical,
scientific." The obvious truth is
that reincarnation is a *mystical*
conception. Mysticism is a perfect-
ly valid approach to the problems
posed by our existence—but it is
not the scientific approach. All
forms of mysticism, including the
reincarnation hypothesis, are con-
cerned with the neumonological
core of reality. Parapsychology is
concerned with the phenomeno-
logical periphery of reality.

Anyone convinced of any of the
many variations of the reincarna-
tion doctrine feels himself in pos-
session of the key to the mystery
of existence. Why then waste time
on inconsequential details? If a
reincarnationalist is both sincere
and logical, he will see no reason
for formal scientific investigation.

Professional Prophets

JUST as unrestrained specula-
tion concerning reincarnation
is more romantic and exciting

than painstaking parapsychological research, so is peering into the future more thrilling than trying to understand the present. Although there is no reliable estimate as to the number of professional prophets in Southern California, it is a safe bet that they are more numerous here than in any other region in the United States—if not the world.

It is not my intention to enter into a discussion concerning the ethics of fortune telling. That a great many persons pay astrologers and seers for prophecies of doubtful authenticity is simply a fact. Whether the purchasers of such information gain or lose *in happiness* by their investment is a matter for speculation.

The point I wish to make is that the money paid soothsayers is not contributed and thus lost to organized parapsychological research.

Again we are faced with the very nature of the Southern California scene. It is not a land of compromise. Either you go to the newest prophet and find out about everything in heaven and earth, or you denounce anything supernormal as pure fraud and join the Freethinkers.

In many parts of the world formal spiritualism has had a mitigating effect on uninhibited activities of messiahs and thaumaturgists. Formal spiritualism is a world-wide and more or less or ganized movement. Quite natura ly it does not enjoy having i cause dragged in the dirt by ever local bumpkin who, being out o other employment, sets himself u as the latest divine mouthpiece.

I well realize that spiritualis and parapsychology are usually i disagreement—to put it mildl But it remains true that spiritua ism has been the source of muc of the data studied by paraps chology. Also spiritualism adop a pragmatic rather than a mystic approach. On the other hand, th spiritualists in their struggle wi orthodox disbelief make contin ous use of the findings and pre tige of parapsychology.

There are indications that the not-too-distant future spir ualism and parapsychology w find a mutually satisfactory mee ing ground. I certainly hope th occurs—and the sooner the bett

But formal spiritualism has ne er flourished in Southern Calif nia. There are, of course, a fe churches which adhere to the te ets of spiritualism and are acti in the national organization. B in the vast majority of ca churches which began as spiritu istic have quickly abandoned a organized faith in favor of a other "new revelation."

Sometimes such one-night-stan creeds are built around a sin

nedium. Often they are based on new teaching by some discarnate ndividual or "brotherhood." Al-nost invariably they end by in-orporating in their doctrine every-hing from Egyptian mysteries to nedical diagnosis by the use of a endulum.

I do not mean to deride or en-orse either Egyptian mysteries or ne pendulum. But when any reed covers that much territory, s factual contribution to—or in-erest in—parapsychology is al-nost certain to be negligible.

And Now the Saucers

OCCASIONALLY Southern California will enrich parasychology by some dramatic evience of supernormal activity. But ich work is usually the product f a single medium or researcher -not of an organized group.

The infra-red motion picture lm showing table levitation hrough the mediumship of Soph- Williams is a recent example f such work. Not only is the evience for supernormal physical nenomena very strong, but the lm is of the greatest importance the development of *motion pic-re* photography of dark séances. owever, it was the result of an olated investigation in connec-on with a television broadcast, ot part of organized research.

One of the more numerous ecies of Southern Californians interested in the supernormal is the "perennial occult dabbler." One week it is the Kaballa and the next it is Tarot cards. Then there is a brief effort to develop automatic writing, an enthrallment with the Ouija board, and a three weeks' interest in the healing qualities of colored lights. Inevitably there is a sight-seeing tour of Atlantis, Mu, and Lemuria. Such persons spend money without complaint for books, sittings, lectures, etcetera. That is their approach to the subject. Often it satisfies them. But they do not support or contribute to organized parapsychological research.

In recent years the Southern California occult-psychic scene has witnessed the growth of a new and highly important group—the *saucerians*.

Southern California's welcoming of the flying saucers was a natural development. It was the denouement of the "Belief in the Chosen Land." If beings from another planet, or another solar system, or another dimension, or the astral and/or the etheric plane were to appear on this earth they would, of course, choose Southern California as their primary objective.

Whether the evidence bears out this premise is a moot question, but Southern California has certainly had more than its share of reliable reports of saucer phenomena. It has also had more

than its share of marvelous reports of "contacts" with the extraterrestrial operators of the platters.

Let me make it clear that I am not a disbeliever in the saucers. I have stated many times on both radio and television that after years of collecting and evaluating evidence, I believe that the saucers are "not of this world."

The phraseology of the above statement is of importance in connection with this article. I have intentionally used the word "world" in its double meaning.

The more conservative saucerians maintain that the platters are from another planet of our solar system or from a planet belonging to the system on another sun. (Modern astronomical theory presumes that other suns have planetary systems, but there is no direct observational evidence of this.)

On the other hand, it is impossible to rule out at this stage of the game the possibility that the saucers are from another "plane" or "world" of reality. This "otherwhere" is usually called the "etheric plane," but that is merely a matter of nomenclature. Obviously, with the question of materialization and dematerialization of objects—such as in poltergeist phenomena and apports—still a matter of heated debate, it is illogical to arbitrarily discard the theory that the saucers have their origin in the etheric plane or are associated with some materialization-dematerialization phenomena.

Moreover, the saucer phenomena may be of varied types. We simply can draw no definite conclusion, except to say that the platters—the U.S. Air Force and President Eisenhower to the contrary—are "not of this 'world.'"

But it is just this uncertainty which the Southern California occult-psychic scene cannot tolerate. Southern California is the ultimate in everything. It must have the ultimate answer to the saucers. There is one way to find the ultimate. Go to the local all-seeing one.

It should be noted to the eternal honor of a great many Southern California psychics that they—and the entities who claim to speak through them—have disclaimed ultimate knowledge concerning saucers or anything else. But such an attitude has not pleased the clientele. In Southern California nothing short of an absolute is satisfactory.

Of course, the saucerians—intrigued with the romance of the far places in far universes—have little interest in the methodical parapsychological research. The result has been the funneling off of enthusiasm and hard cash which might have supported organized research.

an Universities Help?

A logical center for parapsychological research would seem be one—or both—of the two reat universities, the University California at Los Angeles, and e University of Southern Calirnia. The recent increase of cademic recognition of parapsyology combined with the intense terest in the supernormal disayed in Southern California ould appear to make such a delopment natural.

However, neither university has yet shown the slightest interest parapsychology. In an effort to ed some light on this surprising ate of affairs, I wrote the follow- g letter to the Chancellor of the niversity of California at Los ngeles and the President of the niversity of Southern California:

I have been assigned by *Tomorrow* magazine to write an article dealing with the status of parapsychology in Southern California. . . .

Tomorrow is particularly anxious for me to obtain the reactions of both the University of Southern California and the University of California at Los Angeles to the possibility of establishing a Chair of Parapsychology—such as has been established at Duke University, Columbia University, etc.—at the two largest Southern California universities.

Therefore, I should appreciate your answering the following:

1. Would you favor the establishment of a Chair of Parapsychology at the University of California at Los Angeles (second letter was to the University of Southern California) if this were in any way feasible at present?

2. Would you favor the establishment of a Chair of Parapsychology at the University of California at Los Angeles if sufficient funds were provided through private capital? . . .

Sincerely yours,
R. DeWitt Miller

In answer I received the following letters. They speak for themselves:

Dear Mr. Miller:

In Chancellor Allen's absence, I am responding to your letter and the questions contained therein.

On the basis of answers to questions directed to responsible University officers, I may state that the University of California at Los Angeles would not entertain a proposal to establish a Chair of Parapsychology at the present time, even if sufficient funds were provided through private donation. The primary reason for this judgment is the acute lack of physical facilities for the Depart-

ment of Psychology, plus the fact that the department on this campus has developed along totally different lines than that suggested by parapsychology.

I trust this letter will provide the information you requested.

Sincerely yours,
Richard H. Hill
Assistant to the Chancellor

Dear Mr. Miller:

This morning I received the recommendations concerning your inquiry from our Psychology Department. They are of the opinion at the present time that it would not be desirable to establish a chair of Parapsychology at the University of Southern California, but that they would be interested in a grant in support of research in the area, provided our people were entirely free to carry out the procedures proposed in a way which seemed desirable to them.

From their comments, I gather that there are other areas in the general field of psychology which they are more interested in developing at the present time, and I hope this will be helpful to you in connection with your article.

Most cordially yours,
Fred D. Fagg, Jr.
President, University of Southern California

THE prospects certainly do no seem encouraging—particular ly to those able and willing t donate the necessary funds. Per haps it may not always be so. Bu that is the present attitude of th two major universities. One o the smaller colleges—and ther are many in Southern Californi with excellent academic standing —might offer a more enthusiasti reception.

There is no use to go on pre tending that parapsychology ha no academic standing. In the firs place, it has the credentials; i the second place, it already ha the standing. It is not a case o the horse having been alread stolen. The barn is being tor down.

Parapsychology represents th groping fingers of the hand of th future. Materialism has not on collapsed, even the wreckage h been cleaned up, hauled out the way, and deposited on th rubbish pile of untenable conce tions. We are faced with wh William James called ". . . a wid life of things." The world wi which we are commonly famili must now be considered as mere tangent to a more encompassi reality.

Therefore, the greatest need our time—at least as I see it— a sustained effort to increasing understand the greater reality. T need for such an effort—on t

oadest possible basis—is of ut-ost urgency.

An essential part of any such ort is the work of parapsychol-y. Parapsychology is the liaison tween the inspired discoverer of w truth and the heritage of the l. It is a meeting ground be-een conservative science and dical facts.

iritual Yearning Is Real

BUT parapsychology must not lose contact with its source of wer. That source is the present surge of what I may call—for k of a better term—"spiritual arning." I know that many rapsychologists will accuse me indulging in the black art of adequate semantics. I see no way around it. Spiritual yearning—or whatever you want to call it—is a very real force.

Nowhere in America is this force more evident than in Southern California. Yet it is producing practically no solid, integrated parapsychological research.

What is the result? All champagne and no potatoes.

Or perhaps champagne is better. . . .

Southern California has always worked out things in its own way —often with surprisingly fruitful results.

The collapse of materialism has left a great deal of dust in the air. When it settles, we may see things more clearly—even the Southern California riddle.

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Edited by George Devereux

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MIND TO MIND

By René Warcollier

Unabridged Text of the Book, Originally Published and Copyright, 1948, by Creative Age Press, New York, N. Y.

IN presenting to its readers the complete and unabridged text o René Warcollier's book Mind to Mind, *TOMORROW offers on of the modern classics in the field of experimental telepathy. Mr. War collier, who since 1950 has been president of the Institut Metapsychiqu in Paris, is by profession a chemical engineer. In his introduction to th American edition of* Mind to Mind, *Dr. Gardner Murphy, Researc Director of the Menninger Foundation of Topeka, Kansas, noted tha Mr. Warcollier and his associates "have been trying since the opening o this century" to study steadfastly the question of "correspondence between the thoughts of one man and another."*

Dr. Murphy added that, if this work "leads the reader to becom intrigued with the psychological questions that it raises, and if it tempt him to learn how to cross the bridge from daily experience to the worl of exact experimental control and exact statistical evaluation, so tha each day of his life he is ready and able to move easily back and fort from one to the other, integrating the two, then it will abundantly hav served its purpose."

PREPARING the work for the American reader, Dr. Emanuel K Schwartz noted that "no student of the mind—however mind conceived or defined—whether he is psychiatrist, psychologist, philoso pher or artist, can afford to neglect the outstanding and simple trut that images, in waking or sleeping, are often described in the form o symbols that are beyond conscious command. That some of these hav no known objective source we already know from psychology. Many o them are related to what are usually called psychical phenomena, whic become even more interesting when we recognize that they occur i similar psychological contexts and obey the same laws as other ment manifestations."

MANY of you have had personal experiences that seem suggest telepathy. You may ave shared by word of mouth e inexplicable events in the lives others that have for centuries ade up the lore of psychical phe-omena. In the last one hundred ars these spontaneous occurnces have been systematically re-rded and investigated. Groups reputable workers throughout e world have been turning their tention not only to the mani-stations of telepathy in real-life uations, but also to the careful udy of the telepathic process nder experimental conditions. I all use the word "telepathy" did Frederic W. H. Myers, ho coined it in 1882. Telepathy cludes the communication of notions, ideas, mental images, nsations, or words from one in-vidual to another without the lp of the senses.

At colleges and universities ex-riments in telepathy are being nducted, and a mass of data s accumulated. Many outstand-g men of science, especially itish and American, have been ncerned with the problem of epathy in order to establish, thout question, its existence. The nditions under which it arises ontaneously and experimentally, d the psychological and physio-gical mechanisms involved, are ing studied. Telepathy has not yet been accepted by science in general. On the other hand, institutions of higher learning have been recognizing the academic contributions of parapsychologists, as in the case of the Cambridge mathematician, S. G. Soal who has recently been awarded the degree of Doctor of Science by the University of London for the experimental work in telepathy he did during World War II. Moreover, psychiatrists, psychoanalysts, and psychologists have become increasingly aware of the need for understanding telepathy as a human experience.

Nearly forty years ago a series of telepathic dreams awakened my interest in this field. Since then I have devoted myself to a study of the problems of telepathy. It does not seem that my time and effort have been wasted. Observation has confirmed my earlier feelings that telepathic communication does exist. Fraudulent cases exist, but they are not the whole story. Nor do I believe that a theory of chance coincidence can explain more than a few of the facts.

Some of my friends also became interested, and we decided to conduct a series of experiments in telepathy. In most of our experiments we used drawings, as did other investigators, because they allow more precise check and control than do thoughts and verbal

ideas. We were not professional subjects; we used no elaborate techniques or complicated devices. All of the experiments were conducted in the waking state. One of us would serve as sender or agent and another as receiver or percipient. Generally, a time would be set when the agent was to concentrate on an image spontaneously selected by him, which he then drew immediately. Simultaneously the percipient focused his attention on the agent, cleared his mind of all thoughts, and noted the mental images appearing in his consciousness. These impressions he, too, drew at once. Each participant sent his drawings and comments to the other members of the team. Letters crossed in the mail and postmarks showed the time and place of the experiment. Occasionally, we varied the method, as you will soon see, in accordance with special objectives and circumstances.

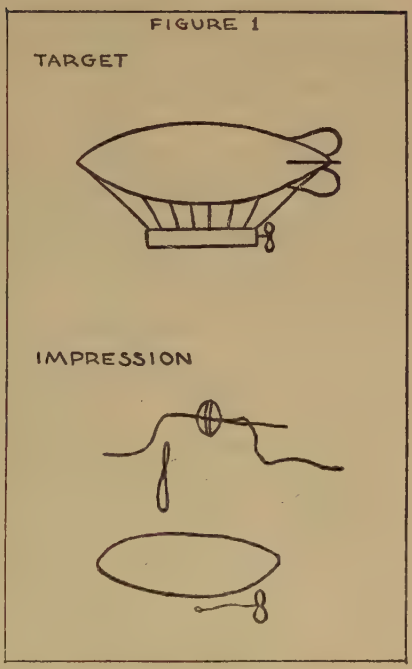
It was under these conditions of good faith, and with a sense of serious responsibility and cooperation, that a series of experiments unfolded over the years. We sought telepathically to transmit drawings from one room to another, from one quarter of Paris to another, from one city to another, and from one country to another. Distance never seemed to affect the results. The findings were not always positive. As a matter of fact, over the entire period of forty years, comparatively few of our experiments were successful if the results are interpreted very strictly. Only a fraction of the telepathic impressions were indisputable hits when compared with the targets. On the other hand, for ten years a group of a dozen friends worked together once a week at the *Institut Métapsychique International* in Paris and achieved meaningful results in more than half of the cases. In every experiment I participated either as agent or percipient.

The material I am presenting here does not deal primarily with the success or the lack of success in the telepathic transmission of drawings. Nor do I wish to demonstrate the existence of telepathy, for the British and American research workers have been applying themselves to this problem with statistical methods. Their quantitative results afford strong evidence for telepathy. My purpose is to share observations of what actually happens in the telepathic communication of drawings. Certain dynamic principles suggest themselves which are similar to those found in psychology. In our investigations we have noted that the laws of normal and abnormal perception seem to apply to telepathy. Paranormal mental imagery reveals characteristics like those

und in normal forms of experi-
ıce, such as dreams and eidetic
ıagery. I have devoted the body
this book to a presentation of
ese dynamic laws and illustra-
ve cases.

One evening I was visiting my
iends, Mr. and Mrs. Archat.
fter dinner we attempted the
lepathic transmission of a draw-
g. Mr. Archat, an electrical en-
neer, acted as agent. I was the
rcipient, and Mrs. Archat the
ote-taker. Mr. Archat remained
the dining room behind closed
ors. Mrs. Archat and I went to
oms at the other end of the
or. Mrs. Archat recorded my im-
essions as I dictated them. The
rget was a dirigible (Fig. 1). I
nsed that my first impression,
bread basket with a roll-down
p, was wrong. If my efforts had
ded at this point, the trial might
ve been judged a failure. In
ality, however, this first image
as made up of a synthesis of the
ea of rotation and of an im-
ession of the mass of the bal-
on. It took the form of a bread
sket associated with the idea of
connecting rod and shaft which
drew. My second impression was
rrect, namely, a profile view of
screw propeller shaped like the
mber 8. Then, by introspection,
recognized the inaccuracy of
e roll-down-top image. Immedi-
ely after remarking that I was
good form I perceived the out-

FIGURE 1



line of the dirigible and began to draw it, using the earlier partial impressions. The drawings were made before I recognized the dirigible. No conscious association of ideas of that day or of preceding days could be revived by any of us to label this a coincidence. It is my feeling that the perception of the target may be explained only by means of the latent idea of rotation. The impression of movement is quite typical of this entire class of telepathic experiences.

The telepathic image is not transmitted in the same way as

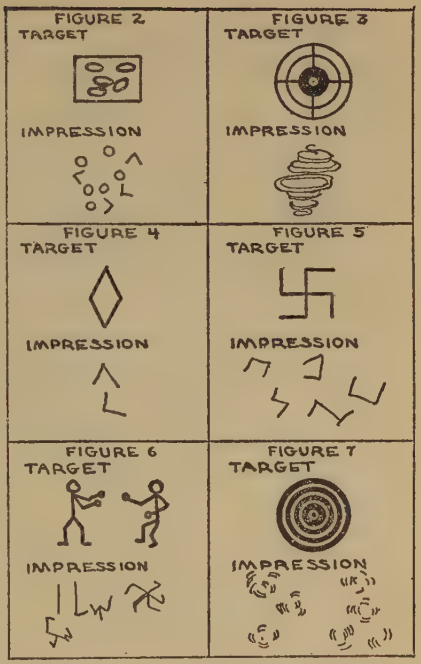
a wireless photo. The image is scrambled, broken up into component elements which are often transmuted into a new pattern. It seldom arrives complete and organized. A telepathic image resembles somewhat a chemical molecule. The original molecule, the target, decomposes into elements. Some of these elements are received and are recombined into a new molecular structure. There are emotional and intellectual elements in the psychic molecule which always strives to maintain a stable internal organization. The emotional or affective components are of great importance and form the basis of spontaneous telepathy. Emotional states tend to be more easily perceived than intellectual material. It is extremely difficult telepathically to communicate purely intellectual images, such as letters of the alphabet. On the other hand, it must not be forgotten that Dr. J. B. Rhine's ESP cards bear one of five abstract intellectual symbols; namely, star, square, circle, waves (three parallel wavy lines), and plus.

Movement Into Geometry

IN this connection we wanted to find out what would happen with simple geometric figures. They represent forms of abstract intellectual image. We conducted a series of studies and discovered that they behave peculiarly in telepathic communication. A squar is received not as four straigh lines, but as two or more righ angles scattered in space (Fig. 2) This is a good example of suc cessful telepathic transmission, eve though the impression is not iden tical with the original drawing The rectangle enclosing five egg shaped figures was received a five egg-shaped figures and fou right angles scattered in space The dispersion of elements oc curs also with other geometri figures. Concentric circles are ofte received as nests of detached arc and as detached circles (Fig. 3) Other investigators had simila findings; e.g., Sinclair (Fig. 4) (Fig. 5) and (Fig. 6), and F. I Usher and F. P. Burt (Fig. 7) as reported in "Thought Tran ference" (*Annals of Psychical Sc ence,* London, October-Decembe 1909).

What seems to happen in th case of geometric figures is tha movement is injected into wha would otherwise be a static imag Movement is a dynamic quality c "unclosed" or open configuratio and usually implies activity. Th squares and circles are static fi ures; the angles and arcs scattere in space are open or dynamic. It is almost as if we had for tel pathy no memory trace of specif geometric figures, such as the re tangle and the circle. Instead v possess only angles and arcs. The

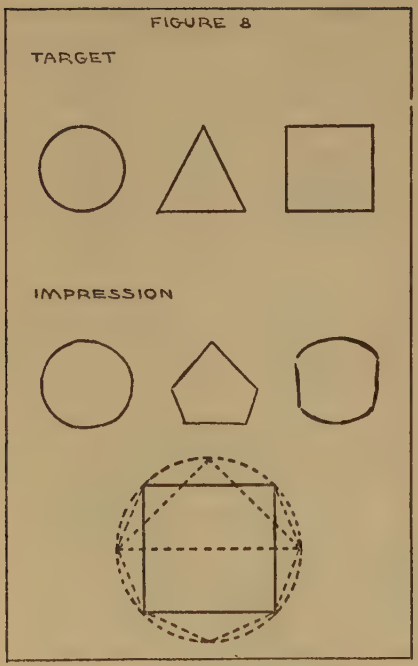
elements align themselves in a variety of positions and tend to match themselves one to another. There is a sort of mutual attraction between suitable parts, a kind of grouping which I should like to call "the law of parallelism," that like seeks like. In my opinion, it is entirely a question of patterns of movement; that is, parallelism is a way for the image to achieve a simple organization. The simpler the diagram and the less experienced the subject, the easier it is to detect this process. In metagnomes, that is, special sensitives who may have the capacity to describe experiences and even whole scenes out of the life of a person, the laws of telepathy seem to be obscured. We shall have to concern ourselves, nevertheless, with describing those processes which seem to be essential and operative in all telepathic communication whether they are obvious or not.



Not Limited by Time

PARANORMAL events bring sharply into focus not only our concept of space, but of time, as well. Paranormal perception does not seem to be dependent upon or limited by time. As we shall presently see, timing is a highly individual matter. Experiments in precognition or non-inferential foreknowledge, that is, the direct perception of future events, suggest that there is a constant and optimal tempo for each percipient. Timing seems to be related to individual rhythms, incentives and needs, stemming from the depths of the personality.

Our experience points to the fact that telepathic communication is not instantaneous. The telepathic image is not received at the same moment it is sent. There is a certain lag in time which I refer to as the phenomenon of latency. This delay, as in our experiments with drawings, can last a few seconds or a few minutes, or it may extend over several



days. If I may be permitted another analogy from the physical sciences, we have here something that resembles an exposed but undeveloped photographic negative. This is the latent image. An unconscious model or psychic context from which the figure gradually evolves can be seen also in the distortions of children's drawings and in eidetic imagery. It may be during this period of latency that the elements become distorted or that they reconstitute themselves into new patterns. Moreover, secondary elaboration takes place which frequently gives rise to a large number of associations that attach themselves to the impression that is received when a drawing is the telepathic target.

The Polish engineer, Ossowiecki, was an unusually sensitive subject. He was once asked to perceive a concealed drawing consisting of a circle, a triangle, and a square laid out on a single sheet of paper (Fig. 8). He began by describing "a circle" and "probably a triangle." He did not see the third figure clearly. He drew a circle and then a triangle, but lowered its base and converted it into a polygon. Instead of the square he started to draw a circle and converted it finally into an octagon. Obviously there was a reciprocal influencing of the various figures. The circle affected the square to the point of inhibiting it almost completely; and the square altered the triangle. It seemed almost as if the three figures were superimposed, one upon the other, in the unconscious of the receiver (see my dotted line drawing).

Another celebrated sensitive, Pascal Forthuny, once described a particular quarter of a city known to the experimenter, Dr. François Moutier. Moutier commented, "All that Mr. Forthuny has just said is accurate. But it is really as if someone had taken the elements of a scene and had heaped them one upon another in arrangement and

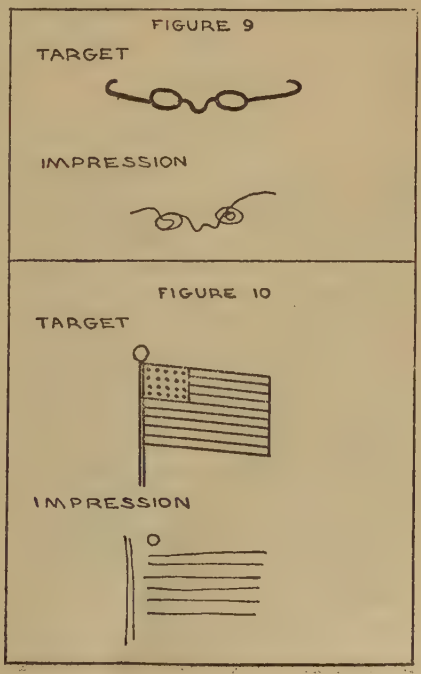
perspective differing slightly from eality."

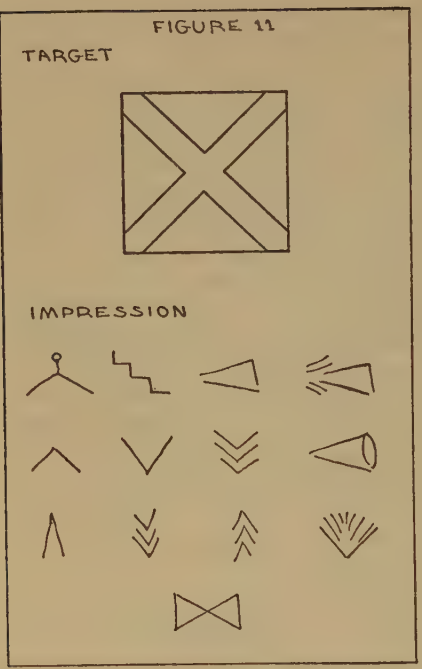
In these experiments the same process recurs. I should like to offer the hypothesis that a latent mage is formed. In the process of ts formation the elements begin o reveal themselves to the conscious mind. This takes place as series of discharges like progressive appearance of details on a photographic negative in a developing solution.

Dissociation

One aspect of our general theory s the irrational and mechanistic lecomposition of the target into lements. This analytic process I all "dissociation." Not all percipients decompose or dissociate telepathic impression to the same xtent. Imperfections in the telepathic image arise more often in he receiving than in the sending. Reception is due to successive discharges of the components of the elepathic model or latent image rom the percipient's unconscious nto his conscious. These discharges lo not resemble vague thoughts or fter-iamges, but disguised symolic forms that express themselves n a kind of sign or gesture lanuage employing symbols rather nan manifest thought-content. An xample of the symbolic language f telepathic communication may e seen in the experiment with he eyeglasses (Fig. 9), which I have described in detail in *Le Dessin Télépathique*. The target was a drawing of a pair of eyeglasses. The image was received quite clearly and the percipient was able to draw an outline of the form and to describe it in detail. Yet he could not recognize it. Upton Sinclair's similar example in *Mental Radio* shows an impression as an accurate outline of the image with the added process of condensation (Fig. 10).

It may be that in the awakening of human consciousness, modes of perception existed which are called into play again in paranor-





mal processes. These sensitivities may provide the basis for such normal psychological phenomena as eidetic imagery. In other types of psychological behavior and in the psychopathology of everyday life the process is similar. A word on the tip of the tongue, for example, is like the telepathic image in that successive signals arise from the latent model in the unconscious. This is what actually happens in telepathy. We are dealing here, it would seem, with mental powers that suggest an earlier stage of human development.

In the experiment with St. Andrew's Cross, we get a good in cation of the process of dissociati in the breakdown of the targ (Fig. 11). This dissociation ill trates the process of receptio namely, by means of successive d charges of strong signals.

Emotion Forces Disintegration

ANALYSIS is a kind of explos disintegration of the parts the image into space. Emotio factors in the receiver may bri about this disintegration. Examp from Upton Sinclair's *Mental R dio* (Fig. 12) and my *Experim tal Telepathy* (Fig. 13) illustr this forcible dispersion. In so cases, the image or parts of image may be received inverted. others, the idea of rotation is troduced and it colors the rec tion.

An agent undertook to send drawing of Saturn and its ri (Fig. 14). As it was received, percipient drew the fragmen lines of the top and bottom of figure. His drawing depicted rings as they appear at the si of the target. At the same time, grasped logically the idea of tation and expressed it symboli ly in the form of a transmiss shaft, at the right of his drawi

Inversion is clearly demons ted in the experiment with drops of ink (Fig 15). Not like a photograph where the p

FIGURE 12

TARGET IMPRESSION

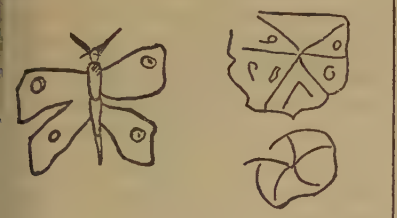
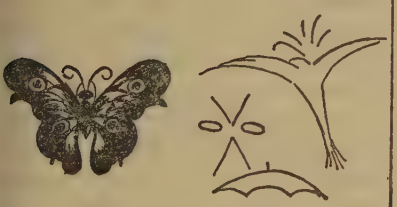


FIGURE 13

TARGET IMPRESSION



ve becomes negative, the black ots in the target were reproduced white spots against a dark back- round. This is a good example of versal of figure and ground, and ansmission by contrast. The sub- ct in this case said that he saw cascade of luminous white balls at were falling." It would seem at the paranormal perception oc- rred while the drops of ink fell the paper. The word, "eskri," hich the subject said he heard, ay be related to the Old French rb, "to write," and can be an sociation with the idea of pen d ink.

A New Whole Is Created

THE dissociated elements may occasionally duplicate themselves or become reorganized into a meaningful whole. This process, which I call "synthesis," often combines discrete elements withdrawn from the original design and not recognized as parts of it by the receiver. The experiment in which an eye in a triangle was used as a target shows this combinatory process very clearly (Fig. 16). First there was a condensation of the eye and triangle into a double-lined triangular figure, and then a simultaneous multiplication of

FIGURE 14

TARGET IMPRESSION

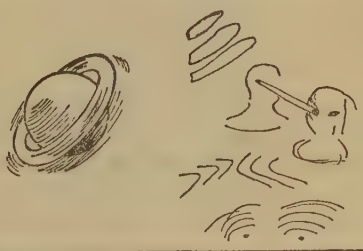
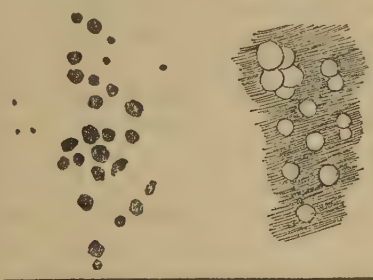
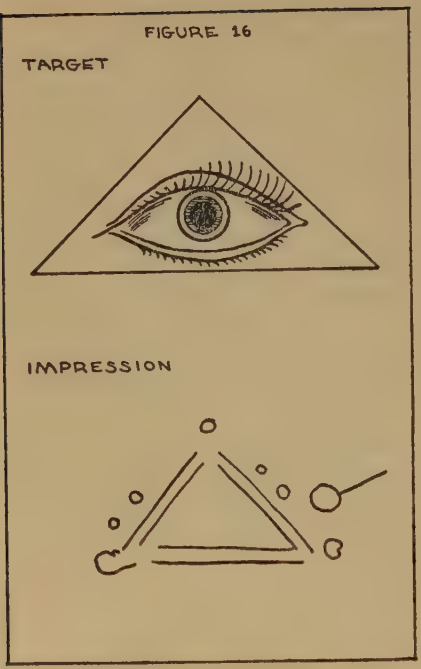


FIGURE 15

TARGET IMPRESSION





the shape of the pupil of the eye in a series of successive discharges as smaller circles around the figure. The attempt to synthesize or to apply logic to the elements led only to a grouping of the little circles around the triangle. Here we have logical analysis and synthesis, but no recognition of the original impression.

The question arises as to whether the process of dissociation of the latent impression as I have described it is spontaneous. In cases of spontaneous telepathy the telepathic signal forces itself upon the attention of the percipient. Conversely, under artificial experimental conditions the percipient focuses his attention by means of introspection upon the telepathic target and reaches out for the signal. In addition, there is a continual shifting of the attention to and away from the target. On the one hand the percipient directs his mental energy toward the target which he disassembles into its psychic elements. On the other, his attention is being constantly distracted by normal sensations from the external environment. The backward and forward movement of the attention in relation to the target determines the staccato character of telepathic reception. The value of hypnosis, drugs and drowsiness for concentration of the attention in a relaxed and receptive state may now be better understood.

Wholeness Without Detail

THERE are times, however, when the telepathic impression is received not in piecemeal fashion, but very primitively, that is globally. What is perceived is the pattern of relationships, and the individual parts remain undefined and jumbled. The perception has the configurational character or wholeness quality of the image without the details, I call "syncretism."

At this point it is not possible to be dogmatic about the method by which the telepathic communi-

FIGURE 17

TARGET

IMPRESSION

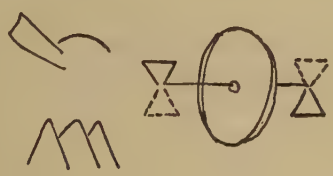
on of drawings proceeds. It is ely, however, that telepathic per- ption always includes both a glob- impression of the whole as well a differentiated impression of rious parts. In some cases, im- ession of the parts predominates er the global impression, and e spatial relationships assume less nificance. At other times, the mponents become vague and un- portant and only organization is rceived. I believe that the more imitive and direct intuitive per- ption is the telepathic reception a total and undifferentiated im- ession of the target. An example in which only the global form was perceived is the experiment in which the target was the drawing of a camel and the percipient saw a Capuchin monk (Fig. 17).

It should be pointed out that there appears to be an analogy between the paranormal perception of drawings and the normal perception of drawings exposed for very short periods of time by means of a tachistoscope. As G. Dworetzki says in *Archives de Psychologie* (1939), "When an impression is obtained very quickly, we grasp the qualities and character of the object by syncretic perception.

FIGURE 18

TARGET

IMPRESSION



When the lighting is poor or the exposure time particularly short, forms are modified so that only the general outline is seen. Two spots tend to run together and be fused into a single one; irregularities are overlooked or minimized." Occasionally, however, when a form is perceived syncretically, a particular detail may dominate the impression, as in the case of the dirigible (Fig. 1, page 93).

In 1930 an attempt was made to demonstrate telepathy at the National Aviation Convention at Vincennes. In casting about for a target, unfortunately the agent selected spontaneously the colored cover of the program. I am including the experiment, nevertheless, because it illustrates fairly consistently some of the processes under discussion. I was to act as the percipient. I received the impression of "cubistic designs in color." The two partial impressions on the left of the drawing (Fig. 18) depict the process of condensation. In telepathy, condensation is essentially the opposite of the process of multiplication and is similiar to the condensation typical of dreams. Here is was the reduction and fusion into a few simple forms the N-shapes repeated in the target. Note also the appearance again of the idea of movement as a wheel and axle on the right of the drawing. This is another good example of syncretic perception.

FIGURE 19

Movement As a Factor

IN THE telepathic transmissi of drawings a new factor ter to be introduced. Somehow t intellectual components in the tent image become associated w and tied together by some ki of movement. The examples of tation already reported fit into t category. It was Pierre Janet w believed that every idea of an ject contains the germ of an appropriate to it. Movement pears repeatedly in most of experiments in the telepathic tra mission of drawings. The mo ment factor usually takes do

nce over other aspects of what perceived. In the case of the on page 102, what struck me st was an awareness of opening d closing. This brought to mind idea of an elbow, and then ner elements of the target be- n to appear. (Fig. 19).

The importance of movement in neral psychology has already been ted. Children in particular as- ciate movement with concrete jects in the world around them. uch of their language in the ginning is made up of words scriptive of movement. The para- rmal perception of drawings re- nbles this aspect of normal rception. The percipient in tele- thy is like the child. When the ent image confronts him, the st thing he observes is movement. The global and dynamic char- ter of the perception of the child s been investigated by psycholo- ts in many lands. The child does t perceive distinct objects. He s an "ensemble of movements" ociated with the object. He par- ipates, probably unconsciously, these movements. When he per- ves, he really wishes to act, to n in some movement around n. Action precedes visual per- ption. It is as if the child played h his toys before seeing them. he recognizes them, it is not be- use he recognizes the objects in d of themselves, but because experiences again the repeated movements he associates with these objects. A box, even if it cannot be opened, suggests the action of opening. It is the objectified possibility of performing an act; in the case of the box, raising the lid.

R. Cousinet writes in *La Nouvelle Education* (1932): "When a child holds out his arms towards a balloon with which a little girl is playing, it is not the balloon that he desires. He scarcely sees the balloon except as a detail of an ensemble. What he wants is the whole ensemble formed by the balloon, the little girl, her gestures and himself. To perceive is for him the wish to act, to make himself part of a more or less complex activity in which the balloon is only a 'pretext.' When one brings him the balloon, he does not recognize the ensemble that he had formerly perceived. One brings exactly what he had not perceived."

In *Thought and the Brain* (N. Y. 1939) Henri Pieron regards all mental images as inner gestures. Lipps proposes a "mechanical theory of perception." He states that for every visual act there is the translation of a spatial quality into a motor attitude of one's own body. These attitudes are projected into the image.

It is possible that success in the telepathic communication of drawings is partially dependent upon the ability of the stimulus or target to suggest movement. This may

be of some importance for the selection of targets. Moving objects such as a wheel, or a jack-in-the-box may be good targets because they make the movement "visible" to the agent or sender. I emphasize here those targets in which movement is manifest rather than implied. The jack-in-the-box serves as a good example of how the various types of movement were received (Fig. 20). A spinning top was not perceived as spinning; whereas a man swinging on a horizontal bar was received, even though the impression was well described by the percipient, as a revolving ventilator. An inventory of the simple elements and the component factors in drawings used as targets in telepathic communication would include points, lines, angular and round figures, and random shapes. To these we must now add all of the types of moving things that turn, that go up or down, and move forward and backward. Variation in size of targets has little influence upon success. Pratt and Woodruff in their experiments with ESP cards report no significant change in scores with change in symbol size in the *Journal of Parapsychology* (1939).

FIGURE 20

TARGET

IMPRESSION

Dynamic Core

WE CAN look to the psychology of perception for other principles that reveal themselves in paranormal behavior. The idea o movement in telepathic impressio involves the Gestalt theoretic principle of Prägnanz or precisio The Gestalt theory is advance by a school of psychology whic seeks to understand the wholene quality or structure of each pe ception or reaction. The princip of Prägnanz implies that all ps chological organization, includi perception, strives to be *as goo or complete as it can be* und any given set of circumstance In telepathy we must consider n only the form of movement, b also the quanta or units of mov

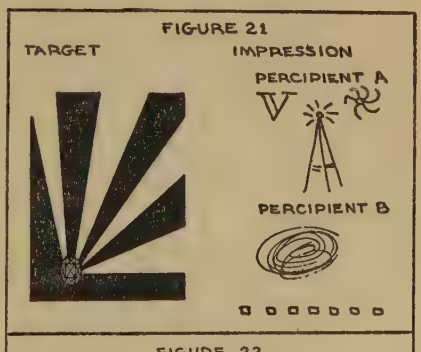
ment. It is from this aspect that we may approach some more successful experiments.

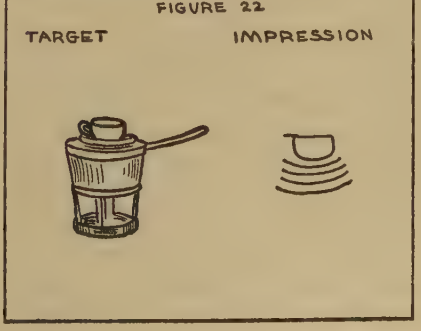
The principle of Prägnanz brings with it certain other Gestalt theoretical considerations. The relationship between figure and ground in telepathic targets is of significance. The background against which a stimulus appears is for the percipient an important part of the total impression. In one of our experiments we used as a target a jewelry advertisement showing the sparkle of a gem by means of strongly contrasting black and white rays. There were two percipients; I was the agent. The first percipient got the impression of "an acute angle like the letter V"; rays; a lighthouse, illuminated," which he then drew. The second percipient noted "the sensation of repose—a head on a pillow; a vortex of wind; contrast, dark and light; night—a number of small lighted windows." She made a drawing to represent the tornado and a row of small squares for the windows (Fig. 21). The sharp contrast of figure and ground, seems favorable for telepathic communication.

At times there is a parallelism of parts of the stimulus, that is, they seem to group themselves logically (Fig. 22). Sometimes there is repetition of the stimulus or its parts, as described earlier. What we may conclude from our knowledge of the normal psychology of perception is that there is always a dynamic core in telepathic perception, not unlike that in normal perception, whether the impression is global or detailed. There is a tendency toward organization, toward a basic wholeness of the impression, in order that the perception be as simple, symmetrical and as meaningful as possible.

Emotional Factors

UNTIL now we have devoted our attention largely to the intellectual characteristics of the

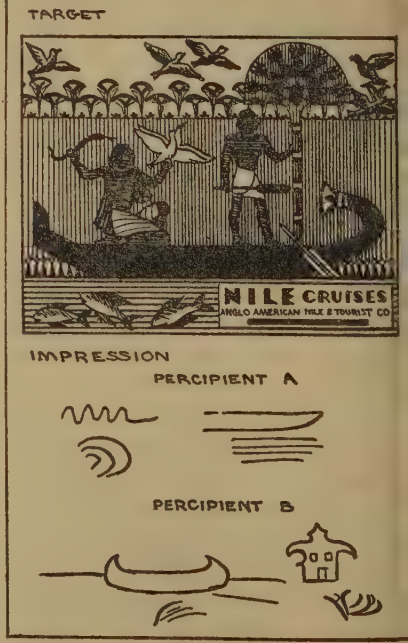




psychic molecule. An attempt has been made to point out how the formal and dynamic aspects of the psychic molecule follow, in telepathic perception, psychological principles derived from normal perception. The psychic molecule, however, is made up of more than one kind of element. In normal as well as paranormal communication, emotional components are extremely important. In certain subjects the emotional factor is dominant. This is true also for some targets which stimulate an emotional reaction in the percipient. They arouse associations which are emotionally significant to him alone. These differences in telepathic reception are most clearly brought out when several percipients participate in the same experiment. Each of the participants seeks in the telepathic target those intellectual and emotional factors which are most meaningful to him and which seem to direct themselves reciprocally to his particular emotional and intellectual constitution. In spontaneous cases of telepathy the individual needs and personality structure seem to be most important.

In normal psychology it has long been known that perception is not purely intellectual and that the total personality, including its emotional components, enters as a whole in the response to a stimulus. Perception always carries with it a varying degree of emotion. Paul Valéry, the French poet, says that this is so because "perception implies an anticipation of the future," that is, a hope or fear in relation to things to come. The telepathic percipient is not an automaton. His consciousness, in response to the latent image, does not operate like a telephoto machine or a piece of photographic printing paper on to which the negative has been placed. The percipient is not passive, but active. He is stimulated by such elements of the impression as form, movement, and content as well as by all

FIGURE 25



f the emotional associations he as at the time. He may be compared to a dreamer or some sleepy erson looking at shadows on the all. What he sees there are projections from within himself.

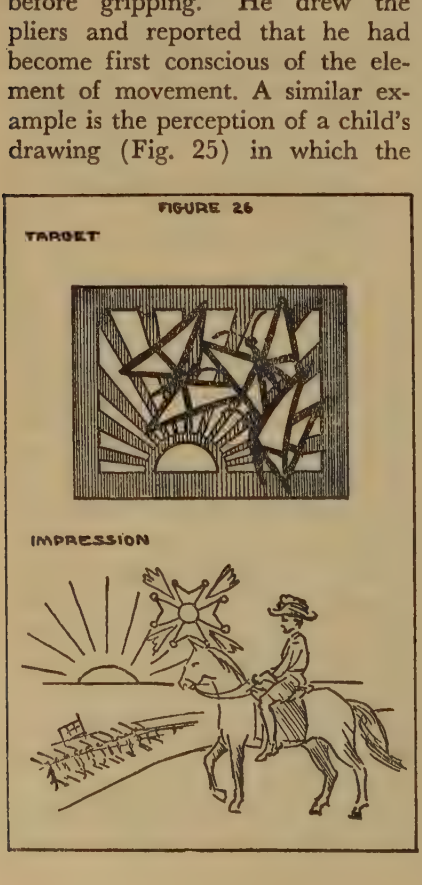
There is a similarity between a elepathic percipient and a subject in the Rorschach test. A series f ten ink blots was devised by he Swiss psychiatrist, Hermann orschach. The subject looks at ach one of these ambiguous figres and tells what he sees in it, hat it might or could be. What e sees is dependent upon the orces within himself. In this way e reveals the structure of his own ersonality. We are interested in is test as a clue to the conditions nder which telepathic communiation takes place. It is possible at good or bad reception is reted to the character structure of e percipient and to his needs nd motivation at the particular oment. In the telepathic experient the composition of the tart, too, is naturally of some conquence.

The subject in the telepathic periment responds to more than e aspect of the impression. His rception tends to organize itself conformity with his conscious nd unconscious needs and drives well as his background of exriences. Some aspects of the rget stimulate intellectual reacons, others, emotional reactions.

No two telepathic subjects respond alike to the same target. No two targets seem to affect the same subject in the same way. In many of our experiments two percipients were used. In one of these the target was the jacket of an elaborately decorated and colored travel folder displaying many symbols and aspects of Egyptian culture (Fig. 23). Mrs. M. responded emotionally to the snake, which became the dominant element in her perception. She also had an impression of the colors, "green, black, red." Mr. D., on the other hand, did not perceive the snake

at all, or if he did, he repressed it or pushed it out of awareness. He merely noted "pagoda" and "gondola."

In another instance we see a combination of movement and emotional elements. The target was a picture of monkeys (Fig. 24). The percipient, Mr. B., said, "I see an animal, jaws, its fangs, a gorilla, it is like a pair of pliers before gripping." He drew the pliers and reported that he had become first conscious of the element of movement. A similar example is the perception of a child's drawing (Fig. 25) in which the



feeling tone is linked with an awareness of movement. The same factors seem to have been involved in the transmission of the idea of fire. The agent, Mr. B., locked himself in his photographic laboratory in complete darkness. He rubbed a little bar of ferrocerium against a small piece of metal. There were sparks. I was the percipient, and I reported the following: "Mr. B. is playing with matches. One of the matches has caught fire. A white bar." Then I drew three matches lying one against the other. In this connection it may be noted that Sinclair offers an interesting and detailed discussion of fire in telepathic communication (*Mental Radio*, pp. 95-103).

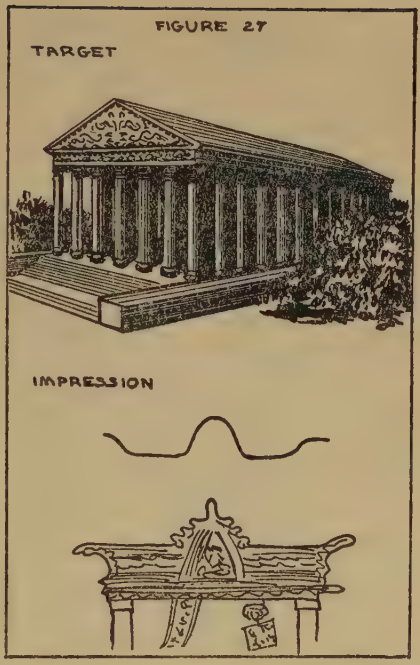
At this point I should like briefly to touch upon the question of color. In a number of our experiments the targets were colored, e.g., Fig. 23 and Fig. 24. In normal perception, color usually arouses some degree of effect or emotion. In paranormal perception the effect of color in the target varies; some percipients do not seem to respond to it at all. Although we do not know how color is transmitted, it is nevertheless perceived often independently of form. There is little of relevance to be found in the literature on parapsychology. Experiments dealing with the problem of color in telepathy are lacking. I have reported a few

ases and discussed elsewhere the hysiological and psychological heories relating to color. I be- ieve the phenomenon of contrast nerits attention in this connection see Fig. 15 and Fig. 21).

magination and Memory

IN some of the experiments, dy- namic elements seem to disap- ear. Instead of influencing each ther, as in the process of con- lensation, or manifesting them- elves directly in other forms, these lements seem to get lost in as- ociated memories. We shall see his happen repeatedly in the cases escribed later. In all probability lements of the impression stimu- ate certain memory traces and xpend themselves in that part of ne process. It is the memory that as been excited and not the ele- ents of the impression that come o consciousness.

A drawing of butterflies against ne sun was used as a target (Fig. 6). The percipient gained the mpression of a rising sun with preading rays. His thoughts did ot stop here, however, and he egan immediately to create an ntire scene which resulted in a rawing of Napoleon at Austerlitz. ometimes there is an imaginative aboration of an impression cor- ectly received as in the case of ne photograph of the Grecian mple. The percipient drew it in reater detail (Fig. 27).



The impression of the latent image excites the imagination and the memories of the percipient. These are confused and an interpretation results that frequently is highly original. It is possible that this process in telepathy has some relation to creative imagination in daily life. Perhaps telepathy plays a real role in the imaginative processes of most people, but an awareness of it is lost among the personal associations that it invokes. This is in line with my feeling that we are always dreaming, whether we are awake or asleep. On the whole, we remain

unaware of our dreams. It may be that the telepathic message finds the means for expressing itself in those rare moments when our sense-centeredness lapses a long enough time for our dreams to come through.

Conscious imagination is a negative force in telepathic communication. The purposeful attempt on the part of the percipient to use his imagination to gain the telepathic impression seems to hinder success. My experience runs contrary to the opinion of those who hold to psychic parallelism as a device for explaining telepathy away; they would have us believe that two people think along parallel lines and simultaneously have the same thoughts, thus getting along without the operation of telepathy.

Under experimental conditions if the percipient and the agent share a common set of experiences the telepathic process will be influenced adversely. The telepathic impact may arouse in the percipient a whole chain of associations if any part of it is touched upon by the agent in the transmission of the target. Our experiments tend to show that telepathy is facilitated when the agent and the percipient scarcely know each other. Admittedly the very opposite seems to be true when telepathy occurs spontaneously in life situations. In this connection, however, we must

FIGURE 28

TARGET

IMPRESSION

not overlook the valuable an suggestive work of C. E. Stuar "An ESP Test with Drawings, *Journal of Parapsychology* V (1942). He found, under exper mental conditions, that "closely r lated pairs (twins, married coupl and engaged couples) gave sig nificantly positive results" in co trast with the scores of unrelate pairs.

One of our experiments serv as a good illustration of the prob lem under consideration. The ta get was a pattern of angles, ov the center of which was fixed wavy white band of paper. Th percipient wrote down the follov

ing impression: "union—marriage —procession—banners." Then she drew one of the banners (Fig. 28). What possibly occurred is that the telepathic signal associating the angles with banners was received. It remained latent and gradually aroused the ideas of procession, wedding, marriage, and union. It was this last idea that first arose into consciousness and brought the associations along in reverse order. Certainly the meaning of these associations is highly personal. It serves no purpose to suppose that this chain of associations was inspired by something that happened in the immediate past of the percipient or by a recent exchange of ideas between the agent and percipient. Nor is it a matter of telepathic coincidence. The telepathic impact on a recent memory that is still conscious is too weak to come through. It seems to me that recent memories may, at times, even be inhibited by the telepathic impact and that more remote and forgotten memories are more easily awakened.

I do not wish to leave the impression that the telepathic impact excites the memory directly. In my opinion it occurs through what Abramowski calls the emotional potential of sensations, and what I call the dynamic subconscious. If the telepathic impact of a square acted directly upon the conscious memory, the result should be a complete square and not four right angles (see Fig. 2). The latent image takes form at an unconscious and almost impersonal level. A photograph of the percipient was once used as a target, and the percipient described the photograph in detail without recognizing himself.

Our experiments have led me to believe that the total personality is made up fundamentally of attitudes. These attitudes form the basis of all thinking and feeling. They are what Henri Bergson calls "dynamic patterns" in *Matter and Memory* (London, 1929).

FIGURE 29

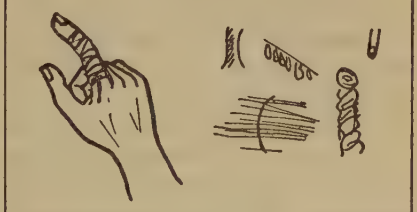
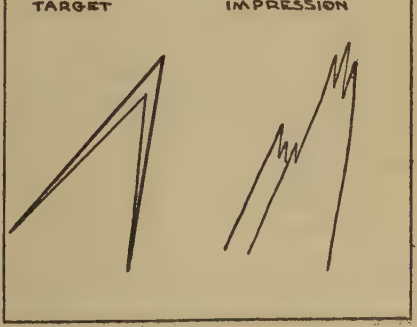


FIGURE 30



They result from all past experiences and perceptions. As we approach each new experience or each new perception, these dynamic patterns are aroused. The principle is essentially the same for a telepathic impression. When the telepathic impression is received by the percipient the dynamic pattern which he acquired through normal perception of the same or similar object is reactivated. The mimetic pattern may take the form of thoughts, emotions, or bodily attitudes. Something analogous to what happens when the percipient draws the telepathic impression may be seen when the handwriting expert assumes the posture of the person whose handwriting he is attempting to analyze. This kind of identification with another person by mimicking his expressive movements, is common among so-called primitive people. There are cases reported by anthropologists in which a sorcerer seeking to discover a thief will automatically take on the posture and play the role of the thief, and by retracing his steps follow a course leading directly to him. This process may be related to the question of empathy, that is, putting oneself into another's place.

Our studies reveal the fact that the receiver of a telepathic impression does not respond to the impression as if the object were being seen for the first time. The telepathic percipient of a rectangle, for example, is not in the same state, nor does he have the same attitude as the person who has never before seen a rectangle. He brings to it all of his past experience with rectangles. He now functions, not in terms of total perception, but in accordance with the processes already discussed which seem to affect telepathic communication. He may not see a rectangle at all, but the elements of a rectangle, such as the right angles, or he may even be affected primarily and exclusively by a tactile impression.

Telepathy and Language

TELEPATHY has certain similarities to other forms of communication. In the normal exchange of ideas, language cannot function without sounds, gestures, alphabet, and writing, or other linguistic apparatus. In telepathic communication the mediating factor between the agent and the percipient is the unconscious.

Occasionally body gestures accompany the telepathic impression. These may be due to the inner movements through which ideas express themselves. These movements are quite frequently unconscious, as in the case of sensations which are transformed into and manifested through other senses. For example, sounds are sometimes transposed into ideas of

movement. In one of our experiments we see the transformation of a tactile sensation into a visual image. The target was a tightly bandaged finger (Fig. 29). We did not warn the percipient in advance that we were not using drawing. He had been accustomed to drawings as targets. His telepathic impression of the bandaged finger was "a tied-up bundle of twigs." He received no impression of the sensation of pain. Still another case illustrates this process of transposition. We were working with a special sensitive who usually verbalized her associations. First I asked her to describe in words what I had in mind. I went into another room where I looked at a simple drawing of an acute angle (Fig. 30). Her responses were, "a cowl," "Capdenac" (the name of a small village in France), and "cape." She was then asked how she could draw her impression, and she immediately made a figure with many acute angles. There is little doubt that the use of language can cause difficulty in receiving a telepathic impression, because the medium of exchange in telepathy is not language.

Telepathy is a means of communication without words. When language is used, it is highly symbolic, as in dreams, and the impressions are frequently condensed into linguistic symbols that conceal the basic telepathic message. We have already noted how a child comes to associate a single word with his global perception. He would be hard put to do it if he were asked to analyze all of the sensations associated with the word he used to describe his perception. The global, syncretic perception is the frame of reference, or matrix, which binds together the many analytic elements contained in the impression. The child learns only much later the many subtle nuances and intellectual and emotional values attached to words.

In the foreword to an interesting recent study of spontaneous drawings of children, Nolan D. C. Lewis, the American psychiatrist, points out the symbolic character of this form of communication. He says, "The design like its contents has a special personal significance, although it uses a universal language which at certain levels is understood by all. The combinations are largely under the dominance of an unconsciously determined pattern of elements characteristic of phantasies, dreams, childish beliefs and impressions, primitive associations, odd, free and conditioned associations, memories and assortments of free images."

The telepathic percipient receives the agent's global impression as a syncretic pattern. It is the percipient who performs the synthesis of the analytic data that

he, himself, discovers there. All perception takes place within a psychological organization that antedates the human acquisition of language. It is worth considering whether primitive means of communication existed in early man before the development of language. We may ask the question, also, whether thought depends upon expression. It is my conviction that thought may exist without language and that telepathic impressions may be perceived without expression. In its most primitive form telepathy may produce coenesthetic disturbances, that is, sensations arising within the vital organs, including sensations of a depressing type; it may give rise to fits of weeping, vague presentiments or premonitions, confusions or disorientations, and the choice of one direction over another. All of these may be of paranormal origin at times, from our point of view.

In the preceding sections I have attempted to raise certain problems concerning the relationship between thought and language and between perception and memory. I cannot subscribe to the point of view of many psychologists that there is no thinking without language. Whenever we perceive an object in the world about us, we do not see it as it is in fact. We modify it by drawing associations from our memory. At the same time, there is much in a situation that we frequently overlook. What impresses us as well as what we miss can be understood only in terms of the dynamic patterns, conscious and unconscious, that constitute the human personality.

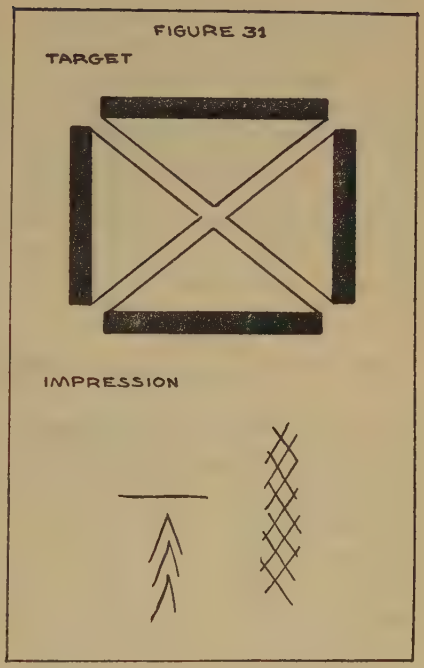
Telepathy is dependent upon memory. It would be impossible to receive a telepathic communication and to understand it without having had some prior experience with the conception it contains. Just as in a dream, a newly created image may seem to have no relation to experience. This is the result of dream work. Further analysis always reveals that the image is created out of elements deriving directly from experience. My feeling is that unexpressed thoughts do exist in the unconscious and that they are communicable. As a matter of fact, unconscious thought is most effectively transmitted. In the unconscious, thought is dynamic. When it becomes conscious, it loses much of its energy. It is "the end of the secret," as Binet-Sanglé was so fond of calling it. In his work he gives numerous historical examples of "secrets" being discovered paranormally; for example, Joan of Arc's intiutive recognition of Charles VII, disguised and hidden among his courtiers. Von Jorres cites the many saints who had the faculty for gaining knowl-

dge of subliminal, unexpressed noughts. He tells of the famous uré of Ars who could discern secret mortal sins." The student f parapsychology armed with the chniques of depth analysis may nd the study of this class of aranormal experience fruitful.

Lucien Lévy-Bruhl, the philosoher, showed that the telepathic nage resembles the sign language f deaf mutes and of primitive eople. Its characters are like those ound in the words of primitive nguage. The cognitive and emoonal elements of what they wish express are blended. Feelings well as formal and logical eanings are conveyed. Examples such forms are found not only primitive language but in the ologisms (newly coined words) children and schizophrenics.

mong beginners in telepathy, if nat is perceived seems illogical d irrational, the chances are eater that it is a hit than when e percipient seems consciously to strict himself to the specific mes of concrete persons, places d things. The sense or meaning a telepathic communication is nerally symbolic, not literal.

G. N. M. Tyrrell has said: "The nscious experience of the percipi-t, whether it takes the form of vision or a voice or a dream or impulse, is a *created symbol,* hich stands for the telepathic ent. It is not the telepathic event



itself, but is a signal created to inform the conscious mind that telepathy has occurred. That is why telepathic information is so often partly wrong. The symbolic signal may contain extraneous matter. It is a creation, just as a dream is a creation, contrived by some subliminal factor in the personality; and that factor has a strong dramatic sense and is not above elaborating and embroidering the signal it creates."

Professional sensitives have at their disposal not only a basic perceptive talent but everything acquired by man since the develop-

ment of language as well. They combine dynamic factors, elements of movement and emotion, with memories impregnated with intellectual concepts. Professional sensitives occasionally have brilliant successes. They also suffer amazing failures, probably because they let the logic of their cognitive processes enter into the description of what they cannot compar with the original. In experimentin with the telepathic communicatio of drawings, especially with nev subjects, one has the feeling o being present at the dawn of hu man thought that expressed itsel only in rhythm, gesture, and primi tive dance. All of this suggest studies in the origin of language

NO DOUBT OF PARANORMAL FACULTY

EXPERIENCE with telepathy over the years has dispelled for me all doubt of the existence of a paranormal faculty in human beings. There is general resistance against accepting as a fact a telepathic faculty in man. The psychological bases and implications of this resistance are discussed by G. N. M. Tyrrell in *The Personality of Man.* I have come to believe that those who will try for themselves such experiments as I have attempted to introduce here with drawings will be convinced. For I agree with Whately Carington when he says: "I have no doubt at all that the drawings-technique as a whole, using any statistically valid methods of assessment, is truly repeatable, in the sense that anyone who cares to do what I have done will obtain substantially the same results; though he may not, of course, if he elects to do something different."

It is unfortunate that the re sults of scientific investigation ar rejected *a priori* regardless of th care of the investigators and th number of controls, if they are i the field of parapsychology. In th main, however, I have been con cerned here not with evidence fo a telepathic faculty, but rathe with the whole problem of menta imagery elucidated by our studie in the telepathic communicatio of drawings. The relation betwee paranormal and normal perceptio and the universality of certai psychological principles strengthe my conviction that we are dealin in the paranormal with natur effects, not with supernatural hap penings.

The process of telepathy ha not yet been defined in such term as to attract the attention of th more mechanistically minded na ural and social scientists. I do no feel that I have solved many

he problems and, in retrospect, I ıave probably raised more ques-ions than I have answered. Para-ɔsychology is a developing science ınd its terms as well as its elements ıre being rapidly redefined. I have ısed words that may have lent ɔnfusion instead of clarification, argely because some of the as-ɔects are, in themselves, not too lear. My first impulse, for in-tance, was to reject the word 'transmission" because in tele-ɔathy we are dealing with a two-ʌay process. Interchange involves ɔoth sending and receiving. In act, one person may act as both ender and receiver at the same ıoment.

I should like to propose for con-ideration a theory that I have een developing for some time oncerning the personality of man. Consciousness seems to be the oint of interaction between two ynamic worlds, the external field f stimulation giving rise to sense ata, and the internal field arising rom the electronic action of nerve ssue. Every sense perception is choed by a dynamic alteration the organization of the nervous stem. A trace is left that remains nconscious, but its rhythm is, evertheless, associated with mem-y, images corresponding to per-ɛption. The first time we see an ngle, for example, we are aware having acquired a mental im-ge of such a figure. At the same

FIGURE 32

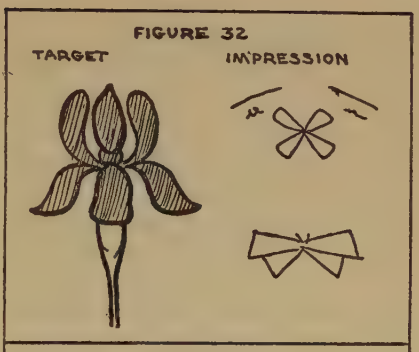
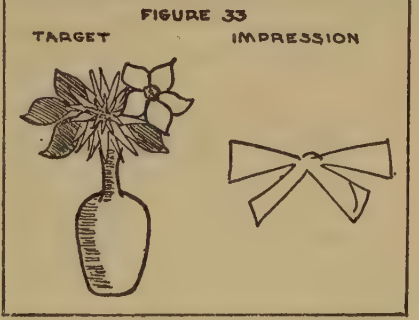


FIGURE 33



time, however, there is an unconscious acquisition of an associated pattern of nervous activity. The electrical energy of our nerve cells, if we may call it such, encounters the original figure of the angle on a three-dimensional solid. The traces of ink have the same effect as the outline of the object itself. This may have some bearing on the origin of pure clairvoyance. Paranormal perception frequently does not distinguish between a drawing and a mental image of the object drawn. In some of our studies it could be seen that in paranormal perception the subject

responded to a drawings as if it were a real object. The reverse was also to be found when the subject anticipating a drawing as the target responded to a real object as if it were a drawing. The vague and indistinct impressions that are received telepathically affect the nervous system in the same way as the normal perception of a three-dimensional object in space. My theory resembles contemporary hypotheses in physiological psychology.

Personality of Percipient

I am not subscribing here to the theory of Richet or to that of the radiationists who believe that the perception is due to radiations given off from an object or a drawing. My emphasis is rather upon the percipient. The human being is dynamic, not the target. If there are any radiations, they must stem from him. It is my firm conviction that in the personality of the percipient we shall find what will prove most valuable for the understanding of paranormal manifestations. The percipient is the activator, the active agent who goes out of himself, so to speak, to receive the impression, rather than the passive apparatus upon which waves or radiations act. It is the impact, I believe, of the unconscious forces from within the personality of the percipient upon the target, whether the target be a person or a drawing or a thing, that activates memories and associated feelings within him. The nervous energy that is then brought into play may revive whole areas in the unconscious of the percipient on the fringe of the specific unconscious image of the target itself. It is as if a series of self-activating stimuli had been set off so that the first impact brings further chains of reaction and patterns of experiences involving intellectual and emotional components. These experiences originate in normal perception, for without the memory of prior experience, the telepathic impression would be unrecognizable and meaningless. It is only within the realm of the percipient's experiences that we can understand the telepathic message. He must draw upon his organized patterns of thought to interpret what arrives from the unconscious.

The question of clairvoyance is sometimes raised when drawings, pictures or objects are used as telepathic messages. What is usually meant by clairvoyance is the direct paranormal perception of a target without the intermediation of an agent. There is some doubt in my mind that clairvoyance in this sense does occur. Even when sensitives ask for the opportunity to psychometrize, that is, to have physical contact with an object or target, it seems more reasonable

to suppose that the information is known to someone else who may act as an agent. The operation of telepathy, therefore, cannot be excluded. I have not overlooked the fact that the object or target plays a role of dynamic opposition to the forces arising from within the percipient as well as the agent. If this did not occur, the impression received by the percipient would be without shape or form. It should also be possible for sensitives to perceive an exposed but undeveloped photographic plate or a drawing made with water and leaving no trace on the paper. Experiments of this kind have not met with success.

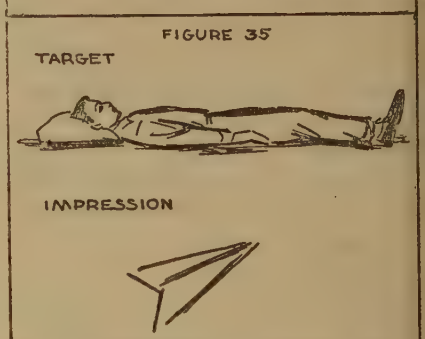
In all paranormal communication, we must take into consideration the personality of the experimenter or agent. The telepathic impression is created in the percipient's mind, but in accordance with a theme or pattern originating in the agent's. The agent, in turn, may be stimulated by a picture, object, event or, as in our experiments, by a drawing. The personality of the agent is inextricably involved as part of the total situation that is to be perceived. The specific object or target is never approached without relationship to the agent who acts as a relay. Whately Carington's experiments seem to have led him to a similar position. I believe that pattern of electronic action in the agent, which is stimulated by an object, is able spontaneously and dynamically to stimulate a similar energy pattern in the percipient and to awaken in his consciousness associations of ideas connected with the object. The more dynamically the agent and the percipient participate in a telepathic experiment, the greater are the chances of success.

In general, our minds are strongly sense-centered, and we pay attention mainly to sensory data. We give little heed to stimuli arising from within ourselves. If experience in paranormal introspection could be provided, that is, if we could focus our attention upon inner stimulation and impressions, I believe a certain telepathic sensitivity might be developed. I have little evidence for this hypothesis, but its acceptance or rejection does not affect the reality of telepathy. In his book, *Mental Radio,* Upton Sinclair offers some suggestions as to how our introspective capacity may be enlarged.

The quantitative studies of such investigators as Rhine and Soal provide evidence of the existence of telepathy even for the most critical student. An objective evaluation of the data leaves little doubt that extra-sensory perception is a human faculty. The quantitative proof to be found in the literature gives me a sense of confidence and assurance that my own

qualitative studies are meaningful. To be sure, the number of successes in our experiments with non-professional subjects has been somewhat disappointing. On the other hand, such experiments as were considered failures provide no argument against the existence of telepathy. Moreover, the experiments counted as failures because the results do not seem to be acceptable as evidence may have been truly successful telepathic exchanges. In these cases the telepathic impression may have undergone such transformation and distortion in that part of the process from the unconscious to the conscious, that the perception was no longer recognizable when compared with the original. The distortion has the appearance of being purposeful and "deliberate." If we are unusually analytic, we may, at times, be able to penetrate the disguise.

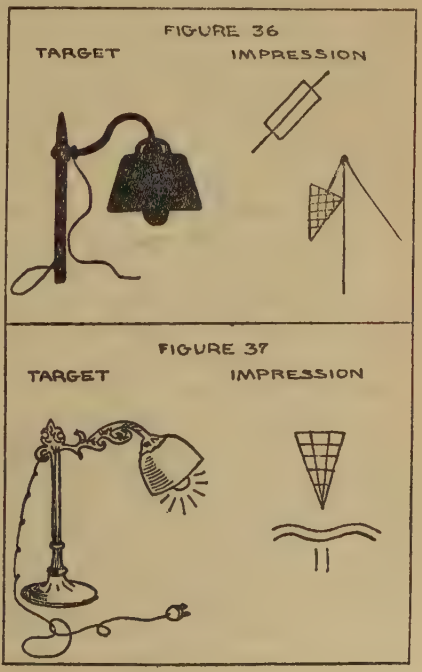
We tried working with different experimenters and with different subjects. We found that some experimenters always produced the same kind of distortion and some percipients always made the same kind of error with similar targets. Is there a common cause? There is so little known as yet about the structure and function of the human personality that we may come to ascribe such distortions and errors to dynamic factors in the participants rather than to the process of telepathic communication.



Before closing I should like to deal with a few specific cases bearing directly on these theoretical considerations. In some of our studies, targets of the same class were transmitted by different agents to the same percipient. Seventeen years had elapsed between the two trials using different agents and the St. Andrew's Cross as the target (Fig. 31). I was the percipient in both cases. You will note that each time my impressions were very similar (compare with Fig. 11). On another occa-

sion, in 1926, the agent selected a flower as the target, and I had the impression that it was a kind of butterfly (Fig. 32). In 1927 the same agent, again by chance, selected a flower as a target, and I again made a somewhat similar drawing (Fig. 33). In 1925 a gruesome picture of a hanging man gave me the impression of "featherless wings, of fleshless bone" (Fig. 34). Two years later a drawing of a man reclining, lying as if he were dead, came to me in the form of a drawing of a "shoulder blade newly stripped of flesh" (Fig. 35). The drawing of a desk lamp in 1935 (Fig. 36) and again in 1936 (Fig. 37) resulted in very similar impressions.

In 1926 a design of brightly colored triangles aroused in me a thirty-six-year-old forgotten memory. I later pursued the association and discovered an old photograph which formed the basis of this memory. It showed a group of people playing cards. The following year a very similar target, consisting of colored angles and circles, gave me the impression of playing cards. This particular case has implications that are worth further discussion. It had been conceived as a group experiment in which there were several percipients. One of the other percipients seemed to have been affected by my impression of a playing card, a heart. This process of mental contagion I have discussed on many occasions. Now in the case of Mr. D., who picked up my impression of the playing card, the telepathic impact was associated with the idea of a stained-glass window of a cathedral; he drew first a flying buttress and then a gargoyle. A third percipient, Mr. A., was in turn influenced by the gargoyle. He associated it with a Japanese monster. What is most striking is that Mr. A. and I both used the same words in expressing our impressions, "*dessin vermiculé*" (wormlike drawing).



I am not going to take this occasion to enter into the problem of mental contagion. It seems to work among several percipients even when they are separated by great distances. It is my feeling that psychological accord leads to parapsychological harmony and results in polypsychic fusion. People who work closely together and are highly motivated in achieving results in a group enterprise frequently share unconsciously many thoughts. These unconscious communications are telepathic in nature and take the form of mental contagion. For us, this is another bit of qualitative evidence for the existence of telepathy.

There is no metaphysical implication in the material I am presenting here. Our experiments are empirical and the data are presented as objective facts. I have made no compromise with my critical faculties. The parapsychologist does not wish to leave the impression that the mental image exists in objective space. It may be purely a fiction, but it is a scientifically necessary one. If it has reality, it is a psychological reality. Its existence lies in its function, which is never independent of the personalities involved. What is more, it is accessible to experimental investigation.

Human psychology is still in its infancy. There is much to be learned about the structure of the personality and about those forces to which we apply so glibly the term "human nature." Research in telepathy will have meaning in enlarging the horizons of psychological investigators. I have been able to point out a few of the psychological principles that seem to apply to telepathy. Moreover, the normal psychology of perception can benefit from suggestions gleaned from telepathic studies. Tactile and kinesthetic elements, for example, seem to play large roles in mental imagery, and Gestalt theoretical principles involving quanta of form may require elaboration to include quanta of movement. At this point, it is appropriate to recall what McDougall had to say concerning the value of parapsychology. He said, "I believe that telepathy is very nearly established for all time among the facts recognized by Science. . . . If and when that result shall have been achieved, its importance for Science and Philosophy will far outweigh the sum of the achievements of all the psychological laboratories of the universities of two continents."

Behaviorists and other mechanistic psychologists have maintained that thought is an imponderable, whether its source is internal or external, and that introspection has little or no value. They hold that psychological experience, that is, personal experience, is no proof

of the existence of thought or states of mind. Orthodox psychology, it would seem, might be advanced if it concerned itself with the methods and findings of parapsychology. Thought and states of mind are as real as electrons. The use of introspection in clinical psychology and psychiatry is not considered fantastic. Its practical effectiveness in helping the psychotherapist understand the dynamics of personality has been amply demonstrated. The entire problem of transference and counter-transference in a psychoanalytic sense is concerned with telepathy.

Alchemy Brought Up to Date

Orthodox psychology has resisted the investigation of those very experiences that it seeks to eliminate arbitrarily from its scope. Watson's statement is typical of this whole group of so-called scientists. He said, "It is a serious misunderstanding of the behavioristic position to say . . . 'and of course a behaviorist does not deny that mental states exist. He merely prefers to ignore them.' He 'ignores' them in the same sense that chemistry ignores alchemy, astronomy horoscopy, and psychology telepathy and psychic manifestations. The behaviorist does not concern himself with them because, as the stream of his science broadens and deepens, such old concepts are sucked under, never to reappear."

Mechanistic psychologists, biologists, and physicists have used this offense as a defense against dealing with the paranormal about which they are not adequately informed. They have revealed their position as scientists who have limited their effectiveness and understanding of human nature because of an *a priori* denial of the facts of parapsychology. Fortunately, the list of scientists who are giving time and energy to a consideration and a study of the paranormal is becoming steadily longer and more impressive. Moreover, chemistry no longer ignores alchemy; neither does nuclear physics. Alchemy was rejuvenated by the dramatic transmutation of metals with the fission of uranium atom 235. We have yet to penetrate the secrets of the mind.

The material presented in Mind to Mind, *published on the foregoing pages, was originally conceived as a lecture, delivered at the University of the Sorbonne, France, under the title* A Contribution to the Study of Mental Imagery Through Telepathic Drawing. *The American publication was edited by Dr. Emanuel K. Schwartz. The translation was undertaken by Mrs. Josephine B. Gridley and Mrs. E. de P. Matthews. Drawings were reproduced by Walters S. Brown. The American edition is now out of print.*

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and need are felt most keenly, that significant communication presumably takes place.

THE belief that mind can communicate with mind, other than through the five senses, has been more or less accepted. What remains at the moment is to discover what is the third substance forming a bridge between minds. Perhaps the time has come to approach the subject of psychic research through the doors of chemistry and physics, to discover this unknown substance that serves as a bridge. There is much to be done to discover this operation that is still secretly contained within cosmic law, and there is no doubt that results of significant and permanent value await the worker who will search for this particular energy with accuracy and good faith.

Sir Oliver Lodge died in August 1940, having some years previously deposited a sealed packet with the Society for Psychical Research which contained a posthumous message that he hoped to transmit to a sensitive after his death. Because of the war, this document was not opened until 1947. Thus, seven years had elapsed between the death of Sir Oliver and the opening of the first envelopes containing clues to the test, which is reported on pages 67 to 73 of TOMORROW'S current issue.

Like everyone who is interested in the question of survival of bodily death and communication afterwards, I have wondered how evidential this test might be; the great lapse of time might of itself tend to make positive results almost negligible.

IN my estimation, emotion is the only key that unlocks the door to communication between the living and the so-called dead. Emotion alone elevates the sentiments, until the act of inquiry becomes an act of devotion which of itself must produce elevation of consciousness. Without great need and faith, inquiry may turn into self-deception.

Time is a great healer, and it is not in the process of evolution that grief shall be continuous. Death can be compared to a journey to a far-off country, and one knows that, however much one suffers at parting, time and change provide endurance and a measure of forgetfulness. That so much evidence is of a personal nature makes the word proof and test as used difficult to establish.

To the scientist truth must ever have two sides. Unfortunately, there has been as yet no scientific measurement for the subconscious orbit of man's mind. The great ocean of truth still lies unchartered before him.

EILEEN J. GARRETT

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